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# SEQUEL

TO THE

‘FIRST LESSONS IN LATIN.’

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## PREFACE.

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The object in preparing this book was not to aid those instructors who wish to impart, nor to assist those pupils who wish to acquire but a mere smattering of Latin, through the medium of interlinear translations. There is quite enough of superficial education already, and the author has never felt the least ambition to add to the stock. His object is a far different one. It is, to introduce into our schools a *more critical* method of study in the early stage of classical education, than now generally obtains. For this purpose he has taken the "Geography and the Nations of Antiquity" from the Latin Reader of Jacobs, annexed copious notes, and prepared, with some labor, a Vocabulary *adapted to the text*. The notes are chiefly notes of reference to Adam's Latin Grammar, and are designed to be exercises on that valuable manual. The Questions at the end of the Vocabulary will direct the pupil's attention to what is most important in each section.

It may be said that this is but a small portion of text, and therefore hardly worth the formation of a separate book. That the quantity is limited will readily be granted, but such an inference as the above will be confidently denied. For all purposes of study, whether we regard available acquisitions of knowledge, or the formation of good intellectual habits, one page, thoroughly studied, and perfectly understood, is worth more than volumes skimmed over in a careless and superficial manner. Allied to this important truth is another, which every instructor should constantly keep in mind, that in all departments of knowledge, scholars are interested in their studies in proportion as they pursue them critically. The minds of youth are naturally inquisitive, and when once suffered to take a peep beyond the surface, they take pleasure in going to the bottom;—in finding something firm on which they can stand;—some first principles on which they can rely.

None of the Latin books, however, within the author's observation that are studied in the early stage of a scholar's education, appear to offer any aids for pursuing critical enquiries. The vocabularies that have been *manufactured* and appended to them, are meagre, unsatisfactory, and incorrect. But one definition is generally attached to a word, and that is as likely to be the secondary as the primary—the metaphorical as the literal; but, generally, it is the one nearest in sound to the Latin word.\* In such vocabularies, *virtus* is always 'virtue;' *publicus*, 'public;' *contendo*, 'to contend;' *offendo*, 'to offend;' *appareo*, 'to appear;' and so on, *passim*, to the end; when every scholar knows that the ideas conveyed by these English definitions, are very different from what the corresponding Latin words would have conveyed to a Roman ear.

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\* "The very fact of finding words in two languages alike in sound, should put us on our guard against supposing them to have the same meaning." See "An Essay on the Means of Discovering the Senses of Words," an octavo of 264 pages, upon the FIRST SENTENCE in *Cicero de Officiis*!



Though perfectly aware that it is one thing to have a correct conception of what such a book should be, and another, and quite a different thing, to make it, in its execution, conform to this high standard, yet the author cannot but hope that the present work will be found more critical than most of those that are in general use in our schools. In defining the words, his object has been, first, to give their primary or literal, and then the secondary or metaphorical significations derived from them; and in most of those cases where a word has three or four meanings that appear to be different, he has endeavored to reconcile them, and to trace them all to their primary sense. In almost all cases, too, the *derivation* of the words have been given. This, indeed, is essential to their being understood in their full force. Besides, there are few branches of knowledge in the study of which youth take a greater pleasure than in that of Etymology. Though its importance may be questioned by those whose ideas are completely materialized, and who think nothing *useful* but what is connected with steam-engines and rail-roads; yet there is a large class of persons still left, who are bold enough to resist the mechanical spirit of the age, and who think that to cultivate the taste, to strengthen the judgment, and to form accurate habits of thought, are at least of some value. If words are the signs of ideas, and if there is an inseparable connexion between clearness of thought and a correct use of language, then the "study of words," (as the materialists term Etymology,) is excelled by nothing in point of real and broad utility.\*

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It is hardly deemed necessary to add any "Suggestions to Teachers." There is no school-master qualified for his high and responsible duties, who will not, of course, require the pupil to repeat every rule and observation referred to in the notes, and to answer, at the close of each lesson, every question on the section or sections, he has recited.

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\*It is remarked by a learned modern scholar, that, "there are cases, in which more knowledge of more value may be conveyed by the history of a *word* than by the history of a campaign." Aids to Reflection, Lond. ed. p. 6.

# THE GEOGRAPHY AND THE NATIONS OF ANTIQUITY.

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1. *Universus terrarum*<sup>1</sup> *orbis*<sup>2</sup> in tres partes dividitur, *Eurōpam*, *Asiam*, *Africam*.<sup>3</sup> *Eurōpa* ab *Africā* sejungitur fretō<sup>4</sup> *Gaditāno*, in cujus<sup>5</sup> utrāque parte<sup>6</sup> montes sunt altissimi,<sup>7</sup> *Abŷla* in *Africā*, in *Eurōpā* *Calpe*,<sup>8</sup> qui montes *Hercūlis* columnæ<sup>9</sup> appellantur. Per<sup>10</sup> idem fretum mare internum,<sup>11</sup> quod littoribus<sup>12</sup> *Eurōpæ*, *Asiæ*, et *Africæ* includitur, jungitur cum *Oceāno*.

2. *Eurōpa*<sup>13</sup> terminos<sup>14</sup> habet ab oriente<sup>15</sup> *Tanāim* fluvium, pontum *Euxinum*, et paludem *Mæotida*; a meridie,<sup>16</sup> mare internum; ab occidente, mare *Atlanticum* sive *Oceānum*; a septentrione, mare *Britannicum*.<sup>17</sup> Mare internum tres maximos sinus habet. Quorum<sup>18</sup> is, qui *Asiam* a *Græciā* sejungit, *Ægæum* mare vocatur; secundus,<sup>19</sup> qui est inter *Græciam* et *Italiam*, *Ionium*; tertius denique, qui occidentales *Italiæ* oras alluit, a *Romānis* *Tuscum*, a *Græcis* *Tyrrhenum* mare appellatur.

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1. The plural of *terra* is here used, because the whole world is meant; whereas the singular is more frequently employed to express some particular section of country.

2. *Orbis*, 'circle.' The ancient Greeks and Romans knew only of the three divisions of the world here mentioned.

3. *Europam*, *Asiam*, and *Africam* are governed by *in* understood, or agree with *partes* by Rule 1.

4. Ablative by R. 49.

5. For the government of *cujus* by *parte*, see Gram. under R. 6, bottom of page 170, "So also adjective pronouns," &c.

6. *Parte*, 'side.'

7. Instead of 'most,' the superlative is often rendered by 'very'; as *maximi*, 'very large.'

8. Declined like *aloe* in First Lessons, p. 6.

9. Nominative by R. 5.

10. *Per*, 'by means of.'

11. *Mare internum*, nominative to *jungitur*. This was the name given to the Medi-

terranean by the ancients, as it described its situation. So 'Mediterranean' (*medio* and *terræ*), 'in the midst of the land.'

12. See R. 49, Obs. 1.

13. *Europa*. The ancients had little or no acquaintance with the northern parts of Europe, now Russia, Prussia, Sweden, Denmark, and Norway. The two former were called *Sarmatia*, and the three latter *Scandinavia*, which they thought consisted of a number of islands.

14. *Terminos* is governed by *habet*, and agrees with *Tanaim*, *Euxinum*, &c. by R. 5.

15. *Ab oriente*, 'on the east.'

16. *A meridie*, 'on the south.'

17. *Mare Britannicum*, now called the North sea; it included also a part of what is now the Baltic.

18. *Quorum* agrees with *sinuum* understood, which would be governed by *is* by R. 11: *is* may be rendered 'that one.'

19. Agrees with *sinus* understood.

3. In eâ Eurōpæ parte, quæ ad occāsum vergit, prima terrarum<sup>1</sup> est Hispania, quæ, a tribus lateribus mari<sup>2</sup> circumdāta, per Pyrenæos montes cum Galliâ cohæret. Quum<sup>3</sup> universa Hispania dives sit et fœcunda, ea tamen regio, quæ a flumine Bæti<sup>4</sup> Bætica vocātur, cætēras<sup>5</sup> fertilitate antecellit. Ibi Gades sitæ, insula cum urbe a Tyriis condita, quæ freto Gaditāno nomen<sup>6</sup> dedit. Tota<sup>7</sup> illa regio viris, equis, ferro, plumbo, ære, argento, aurōque<sup>8</sup> abundat; et ubi penuriâ<sup>9</sup> aquarum minùs est fertilis, linum tamen aut spartum alit. Marmōris quoque lapicidinas<sup>10</sup> habet. In Bætica minium reperitur.

4. Gallia posita est inter Pyrenæos montes et Rhenum; orientalem oram Tuscum mare alluit, occidentalem Oceanus. Ejus<sup>11</sup> pars illa, quæ Italiæ<sup>12</sup> est opposita et Narbonensis vocatur, omnium<sup>13</sup> est lætissima. In eâ orâ sita est Massilia, urbs a Phocæis condita, qui,<sup>14</sup> patriâ<sup>15</sup> a Persis devictâ, quum servitūtem ferre<sup>16</sup> non possent, Asiâ relictâ, novas in Eurōpâ sedes quæsiverant. Ibīdem est campus lapideus, ubi Hercūles dicitur contra Neptūni liberos dimicasse.<sup>17</sup> Quum tela defecissent, Jupiter filium<sup>18</sup> imbre<sup>19</sup> lapidum adjūvit. Credas<sup>20</sup> pluuisse; adeo multi passim jacent.

1. *Prima terrarum*, 'the first country'; for the government of *terrarum*, see R. 11.

2. For the formation of this ablative, see Gram. page 51, Exc. 1; and for the reason of its being in the ablative, see R. 49.

3. *Quum*, 'although,' corresponding to *tamen*, 'nevertheless,' in the next line.

4. For the ablative of *Bætis*, see Gram. p. 51, Exc. 2.

5. Agrees with *regiones* understood.

6. For the government of *freto* and *nomen*, see R. 25.

7. For the declension of *totus* and other adjectives like it, see Gram. p. 69.

8. For the government of these ablatives see R. 20.

9. R. 49.

10. For *lapicidinas*, see Gram. p. 62, the 7th list of nouns.

11. See Gram. bottom of p. 170, "So also adjective pronouns," &c.

12. Governed by *opposita est* by R. 17.

13. See R. 11. Strictly *omnium* is governed by *pars* understood, with which *lætissima* agrees.

14. As a relative pronoun, *qui* agrees with *Phocæis* by R. 57; but as an adjective, it agrees with *Phocæi* understood, Obs. 1, p. 210, in Gram. under R. 57.

15. *Patriâ* and *devictâ* in the ablative, by rule 62: so also *Asiâ relictâ* in next line.

16. Governed by *possent* by R. 30.

17. *Dimicasse* by *syncope* for *dimicavisse*. For the definition of *syncope*, see Gram. p. 275, No. 5.

18. For the vocative of nouns ending in *ius*, see Gram. p. 34.

19. *Imbre* in the ablative by R. 49.

20. *Credas pluuisse*, 'you would believe that it rained them.' *Pluuisse* is an impersonal verb, and is used sometimes in an active, and sometimes in a neuter sense, as, *pluere lapides*, 'to rain stones,' (where *lapides* is governed by *pluere*, by R. 18,) or *pluere lapidibus*, 'to rain in stones,' where the ablative is used by R. 49. See Gram. R. 18, at the end of Obs. 1, *pluere aliquid* or *aliquo*.

5. Rhodānus fluvius, haud longè a Rheni fontibus ortus,<sup>1</sup> lacu<sup>2</sup> Lemāno excipitur, servatque impētum, ita ut per medium lacum intēger fluat, tantusque,<sup>3</sup> quantus venit, egreditur. Inde ad occāsum versus, Gallias aliquamdiu dirimit; donec, cursu<sup>4</sup> in meridiem,<sup>5</sup> flexo, aliorum amnium accessu auctus in mare effunditur.

6. Ea pars Galliæ, quæ ad Rhenum porrigitur, frumenti<sup>6</sup> pabulique feracissīma est, cælum<sup>7</sup> salūbre; noxia<sup>8</sup> animalium genēra pauca alit. Incōlæ superbi et superstitiōsi, ita ut<sup>9</sup> Deos humānis victimis<sup>10</sup> gaudēre existiment. Magistri religiōnum et sapientiæ sunt Druīdæ, qui,<sup>11</sup> quæ<sup>12</sup> se scire profitentur,<sup>13</sup> in antris abditisque silvis docent. Animas<sup>14</sup> æternas esse credunt, vitamque<sup>15</sup> altēram post mortem incipēre. Hanc ob causam cum defunctis<sup>16</sup> arma cremant aut defodiunt, eamque<sup>17</sup> doctrinam homīnes ad bellum alacriōres facere existimant.

7. Universa Gallia divīsa est inter tres magnos popūlos, qui fluviis<sup>18</sup> terminantur. A Pyrenæo monte usque ad Garumnam Aquitāni habitant; inde ad Sequānam Celtæ<sup>19</sup>; Belgæ denique usque ad Rhenum pertinent.

8. Garumna amnis, ex Pyrenæo monte delapsus, diu vadōsus est et vix navigabilis. Quanto<sup>20</sup> magis procēdit, tanto<sup>21</sup> fit latior; ad postrēmum<sup>22</sup> magni freti<sup>23</sup> similis, non solūm

1. Participle from *orior*.

2. For the dative and ablative plural of *lacus*, see Gram. p. 55, Exc. 2: *excipitur lacu Lemano*, 'is received by' or 'empties into lake Lemanus.'

3. The order is, *que egrediatur tantus quantus venit: tantus quantus*, 'as large as.' *Egrediatur* and *fluat* are in the subjunctive mode by R. 60.

4. Ablative by R. 62.

5. For the gender of *meridies*, see Gram. p. 56, Exc. 1.

6. For the government of these genitives, see Gram. R. 14, Obs. 5, under which *ferax* will be found. See also Obs. 6, under R. 6.

7. *Est* understood.

8. The order is *alit pauca noxia genera animalium*.

9. *Ut* belongs to *existiment*. *Deos* accusative by R. 4.

10. See Gram., list of verbs under R. 21.

11. Nominative to *docent*.

12. The antecedent of *quæ* is *illa negotia* understood, which would be governed by *docent*.

13. Agrees with *illi* understood, as its nominative.

14. For the dative and ablative of *anima*, see Gram. p. 25, Exc. 3.

15. *Vitam*, acc. before *incipere* by R. 4.

16. *Defunctis* agrees with *hominibus* understood, or it is used as a noun, 'with the dead.'

17. The order is, *que existimant eam doctrinam facere homines alacriores ad bellum*.

18. Ablative by R. 49.

19. Nominative to *pertinent* understood.

20. *Quanto magis*, literally, 'by how much the more,' that is 'the farther.' For the reason why *quanto* is in the ablative, see Gram. p. 217, Obs. 5, under R. 61.

21. *Tanto latior*, 'by so much the broader' or 'the broader.'

22. *Ad postremum*, 'at last.' See Gram. p. 159, 12th line from bottom: this expression is equivalent to *ad ultimum*, which see in Gram. p. 198, under the prep. *ad*. Strictly, *postremum* agrees with *amnem* understood, 'towards the last part' or 'the mouth of the river.'

23. For the government of *freti* by *similis* see Gram. R. 12, Obs. 3.



majōra navigia tolērat, verūm etiam more<sup>1</sup> mārīs exsurgit, navigantesque<sup>2</sup> atrocīter jactat.

9. Sequāna ex Alpībus ortus in septentriōnem pergit. Postquā se<sup>3</sup> haud procul Lutetiā<sup>4</sup> cum Matrōnā conjunxit, Oceāno<sup>5</sup> infunditur. Hæc<sup>6</sup> flumīna opportunissīma sunt mercībus<sup>7</sup> permutandis<sup>8</sup> et ex mari<sup>9</sup> interno in Oceānum transvehendis.<sup>10</sup>

10. Rhenus itīdem ex Alpībus ortus, haud procul ab originē, lacum<sup>11</sup> efficit Venētum, qui etiam Brigantiæ<sup>12</sup> appellātur. Deinde longo spatio<sup>13</sup> per fines Helvetiōrum, Mediomatricōrum, et Trevirōrum continuo alveo<sup>14</sup> fertur, aut modīcas insūlas circumflūens; <sup>15</sup> in agro Batāvo autem, ubi Oceāno<sup>16</sup> appropinquāvit, in plures amnes dividitur; nec jam amnis, sed ripis<sup>17</sup> longē recedentibus, ingens<sup>18</sup> lacus, Flevo appellātur, ejusdemque nomīnis insulam amplexus, fit<sup>19</sup> itērum arctior et fluvius itērum in mārē emittitur.

11. Trans Rhenum Germāni habītant usque<sup>20</sup> ad Vistulam, quæ finis<sup>21</sup> est Germaniæ ad orientem. Ad meridiem terminātur Alpībus,<sup>22</sup> ad septentriōnem mari Britannico et Baltico. Incōlæ corpōrum proceritatē<sup>23</sup> excellunt. Anīmos bellando,<sup>24</sup> corpōra laboribus exercent. Hanc ob causam crebrò bella gerunt cum finitīmis,<sup>25</sup> non tam finium<sup>21</sup> prolatandōrum<sup>26</sup> causā, aut imperiī cupiditatē, sed ob belli amōrem.<sup>27</sup> Mites tamen

1. *More maris*, 'like the sea.' *More* in the ablative by R. 49.

2. *Navigantes* is here used as a noun.

3. *Se* governed by *conjunxit*.

4. Governed by *a* understood or by *procul*. See Gram. p. 200, "Prepositions governing the ablative."

5. See R. 45.

6. That is the *Sequana* and the *Garumna*.

7. Governed by *opportunissima*; see Gram. R. 12, 6th class of adjectives.

8. *Mercibus permutandis*, instead of *merces permutando*, where *merces* would be governed by the gerund by R. 18, and the gerund by *opportunissima*. See R. 36.

9. See Gram. p. 51, Exc. 1.

10. Agrees with *mercibus* understood.

11. For the dative and ablative of *lacus*, see Gram. p. 55. Exc. 2.

12. Governed by *lacus* understood, which would be the nom. after *appellatur*.

13. See R. 55.

14. *Continuo alveo*, 'in one entire channel'; abl. by R. 49.

15. The meaning is, that the channel of the river is entirely unobstructed except it be by a few very small islands.

16. See Obs. 3, under R. 17.

17. *Ripis* ablative with *recedentibus*, by R. 62. See also R. 6, under "General Rules for Construction," Gram. p. 294.

18. For the adjectives that want the superlative, see Gram. p. 80.

19. See *fio*, Gram. p. 148.

20. See Gram. bottom of p. 199.

21. For the gender of *finis*, see p. 45, Exc. 3.

22. *Alpibus* is in the ablative by R. 49; see also Gram. p. 62, 7th list of nouns.

23. Rule 49.

24. See Gram. p. 194, Obs. V, \*, under R. 32.

25. *Finitimis* agrees with *populis* understood.

26. *Prolatandorum finium* for *prolatandi fines*, by R. 36.

27. See Gram. bottom of p. 65.



sunt erga supplices<sup>1</sup> et boni hospitibus.<sup>2</sup> Urbes mœnibus cinctas, aut<sup>3</sup> fossis aggeribusque munitas non habent. Ipsas domos ad breve tempus<sup>4</sup> struunt, non lapidibus<sup>5</sup> aut lateribus coctis, sed lignis, quæ<sup>6</sup> frondibus tegunt. Nam diu eodem in loco morari<sup>7</sup> periculōsum arbitrantur libertati.

12. Agriculturæ<sup>8</sup> Germāni non admōdum student, nec quisquam<sup>9</sup> agri modum certum<sup>10</sup> aut fines proprios habet. Lacte<sup>11</sup> vescuntur et caseo et carne.<sup>12</sup> Ubi fons, campus, nemusve<sup>13</sup> iis<sup>14</sup> placuerit, ibi domos figunt, mox aliò transituri cum conjugibus et libëris. Interdum etiam hiëmem in subterrâneis specubus<sup>15</sup> dicuntur transigere.

13. Germania altis montibus,<sup>16</sup> silvis paludibusque, invia redditur. Inter silvas<sup>17</sup> maxīma est Hercynia, cujus latitudinem<sup>18</sup> Cæsar novem diërum iter<sup>19</sup> patere narrat. Insequenti<sup>20</sup> tempore<sup>21</sup> magna pars ejus<sup>22</sup> excisa est. Flumina sunt in Germaniâ multa et magna. Inter hæc clarissimum<sup>23</sup> nomen Rheni, de quo supra diximus,<sup>24</sup> et Danubii.<sup>25</sup> Clari<sup>26</sup> quoque amnes, Mœnus, Visurgis, Albis. Danubius, omnium Euröpæ fluminum maximus,<sup>27</sup> apud Rhætos oritur, flexoque ad

1. *Erga supplices* for *supplicibus*. See Gram. under R. 12, p. 176, Obs. 5, where this very expression will be found.

2. See R. 12.

3. *Aut* connects *cinctas* and *munitas*.

4. *Ad breve tempus*, 'for short duration.'

5. See Gram. R. 49, Obs. 3.

6. *Quæ* is in the accusative and governed by *tegunt*, by R. 27. See in Gram. the verb *tego*, in the list of verbs of "clothing."

7. *Eodem in loco morari*, 'to remain in the same place,' is the accusative before *esse* understood, that is, it supplies the place of a noun in the accusative. See Gram. R. 4, Obs. 3 and 4, and R. 30, Obs. 3. *Periculōsum* agrees with *negotium* understood, by R. 2, Obs. 1, in Gram., and *libertati* is governed by *periculōsum*, by R. 12, 7th class of adjectives. The sentence then may be thus resolved; *nam arbitrantur*, 'for they think' (what?) that this circumstance, namely *diu eodem in loco morari*, *esse negotium periculōsum libertati*.

8. Governed by *student*. See *studeo* in Gram. p. 180, near the bottom, "To these add *Nubo*," &c.

9. For the declension of *quisquam*, see Gram. p. 84.

10. *Certum modum agri*, 'a definite quantity of land.'

11. For the government of these ablatives see R. 21.

12. For the declension of *carne*, see Gram. bottom of p. 39.

13. For the conjunction *ve*, see Gram. p. 164.

14. *Iis* governed by *placuerit*; see *placeo* in Gram. p. 180, under verbs "to profit or hurt."

15. For this ablative ending in *ubus* instead of *ibus*, see Gram p. 55, Exc. 2.

16. Rule 49.

17. *Inter silvas*, for *silvarum*. See Gram. R. 11, Obs. 2.

18. Accusative by R. 4. The order is, *Cæsar narrat latitudinem cujus patere iter novem dierum*.

19. See R. 55.

20. For the formation of this ablative, see Gram. p. 72, 1st "Rule" for the ablative of adjectives of the third declension.

21. R. 56.

22. *Ejus*, that is, *ejus silvæ*.

23. *Est* understood.

24. It was spoken of in the 10th section.

25. Governed by *nomen* understood.

26. *Sunt* to be supplied.

27. *Maximus* agreeing with *Danubius*, instead of *maximum* to agree with *flumen* understood. See in Gram. Obs. 1, under R. 11.

ortum solis cursu,<sup>1</sup> receptisque sexaginta annibus,<sup>1</sup> in Pontum Euxinum sex vastis ostiis effunditur.<sup>2</sup>

14. Britanniam insulam Phœnicibus innotuisse,<sup>3</sup> eosque<sup>4</sup> stannum inde et plumbum pellesque petivisse, probabile est.<sup>5</sup> Romānis eam<sup>6</sup> Julius Cæsar primus aperuit; neque tamen prius cognita esse cœpit,<sup>7</sup> quàm Claudio<sup>8</sup> imperante. Hadriānus<sup>9</sup> eam, muro<sup>10</sup> ab oceāno Germanico ad Hibernicum mare ducto, in duas partes divisit, ut<sup>11</sup> inferiorem insulæ partem, quæ Romānis<sup>12</sup> parebat, a barbarorum populorum, qui in Scotiā habitabant, incursionibus tueretur.

15. Maxima insulæ pars<sup>13</sup> campestris, collibus passim silvisque distincta. Incolæ Gallos proceritate<sup>14</sup> corporum vincunt, cæterum ingenio Gallis<sup>15</sup> similes, simpliciōres tamen illis<sup>16</sup> magisque<sup>17</sup> barbāri. Nemora habitant pro urbibus. Ibi tuguria exstruunt et stabula pecōri,<sup>18</sup> sed plerumque ad breve tempus.<sup>19</sup> Humanitate<sup>20</sup> cæteris<sup>21</sup> præstant ii, qui Cantium incolunt. Tota hæc regio est maritima. Qui<sup>22</sup> interiorem insulæ partem habitant, frumenta non serunt; lacte<sup>23</sup> et carne vivunt. Pro vestibus induti sunt pellibus.<sup>24</sup>

16. Italia ab Alpibus usque<sup>25</sup> ad fretum Siculum porrigitur inter mare Tuscum et Adriaticum. Multo<sup>26</sup> longior est quàm<sup>27</sup>

1. Ablative by R. 62. For the manner of construing this ablative, see 6th rule of construction, Gram. p. 294.

2. *Effunditur* agrees with *Danubius* as its nominative.

3. For the definition of inceptive verbs, see Gram. p. 154. *Innotuisse* governs *Phœnicibus* by R. 17. Construe *probabile est* first.

4. Acc. before *petivisse* by R. 4.

5. The nominative to *est* is the whole preceding part of the sentence. See Gram. R. 3, Obs. 2. The nominative answers to the question, What? What (*probabile est*) 'is probable'? and the answer is, *Britanniam insulam* &c. to *petivisse*.

6. *Romanis eam*, governed by *aperuit* by rule 25.

7. *Cœpit* agrees with *insula* understood as its nominative.

8. Ablative by R. 62. *prius quàm Claudio regnante*, 'before the reign of Claudius.'

9. The order is, *Hadrianus divisit eam in duas partes, muro*, &c.

10. *Muro ducto*, literally 'a wall being led', that is, 'by building a wall.' See R. 62.

11. The order is, *ut tueretur inferiorem partem insulæ quæ parebat Romanis a incursionibus* &c. *Tueretur* agrees with *ille* understood, referring to *Hadrianus*.

12. Dative by R. 17, Gram. p. 180.

13. *Est* understood.

14. R. 49.

15. Governed by *similes* by R. 12.

16. Ablative governed by *simpliciores* by R. 61.

17. See Gram. p. 80, the paragraph commencing "This defect," &c.

18. This dative is governed by *exstruunt* by R. 25 in Gram. "Any active verb may govern," &c.

19. *Ad breve tempus*, 'for a short duration.'

20. The order is, *ii, qui Cantium incolunt, præstant cæteris humanitate*.

21. See *præsto* in Gram. p. 180, 8th list of verbs compounded with *præ*.

22. *Qui*, 'those who.'

23. See *vivo*, in Gram. p. 184, in the list of verbs under R. 21. For *lacte*, see Gram. p. 40, and for *carne*, see bottom of p. 39.

24. *Pellibus* governed by *induti sunt*, by R. 27 and R. 28.

25. See Gram. bottom of p. 199 and top of p. 200.

26. *Multo*, 'by much'; the ablative of excess. See Gram. R. 61, Obs. 5.

27. For this conjunction being placed between two comparatives, see Gram. R. 61, Obs. 3.

latur. In medio se attollit Apenninus mons, qui, postquam continenti jugo<sup>1</sup> progressus est usque ad Apuliam, in duos quasi ramos dividitur. Nobilissima<sup>2</sup> regio ob fertilitatem soli, cœlique<sup>3</sup> salubritatem. Quum longè in mare procurrat, plurimos<sup>4</sup> habet portus, populorum<sup>5</sup> inter se patentes commercio. Neque ulla facilè<sup>6</sup> est regio, quæ tot<sup>7</sup> tamque pulchras urbes habeat, inter quas Roma et magnitudine et nominis famâ eminet.

17. Hæc urbs, orbis terrarum caput,<sup>8</sup> septem montes complectitur. Initio<sup>9</sup> quatuor portas habebat; Augusti ævo triginta septem. Urbis magnificentiam augēbant fora,<sup>10</sup> templa, porticus, aquæductus, theātra, arcus triumphāles, horti denique, et id genus alia,<sup>11</sup> ad quæ vel lecta<sup>12</sup> animus stupet. Quare rectè de eâ prædicāre videntur,<sup>13</sup> qui<sup>14</sup> nullius urbis in toto orbe terrarum magnificentiam ei comparāri posse dixerunt.

18. Felicissima in Italiâ regio est Campania. Multi ibi vitiferi<sup>15</sup> colles,<sup>16</sup> ubi nobilissima vina gignuntur, Setinum,<sup>17</sup> Cæcubum, Falernum, Massicum. Calidi ibidem fontes saluberrimi.<sup>18</sup> Nusquam<sup>19</sup> generosior olea. Conchylio<sup>20</sup> quoque et pisce nobili maria vicina scatent.

19. Clarissimi amnes Italiæ sunt Padus et Tibëris.<sup>21</sup> Et Padus quidem in superiøre parte, quæ Gallia Cisalpina vocatur, ab imis<sup>22</sup> radicibus Vesuli montis exoritur; primum exilis, deinde aliis amnibus<sup>23</sup> ita alitur, ut<sup>24</sup> se per septem ostia

1. *Continenti jugo*, 'in a continued ridge.'

2. *Est* is understood.

3. See Gram. p. 57, 4th class of heterogeneous nouns.

4. 'Very many.'

5. The order is, *patentes commercio populorum inter se*. *Commercio* is governed by *patentes* by R. 12, 'open to the commerce.'

6. *Faciè*, 'beyond dispute,' 'unquestionably'; *neque ulla facilè regio*, 'there is, unquestionably, no region.'

7. See *tot* in Gram. bottom of p. 76.

8. *Caput*, 'the capital.'

9. Ablative by R. 56; *initio* 'in the beginning,' that is, when the city was founded.

10. *Fora, templa, &c.*, all these nouns are nominatives to the verb *augebant*; for they are the answer to the question, 'What' increase the splendor of the city?

11. *Et id genus alia*, 'and other things of that kind'; *genus* is governed by *secundum* understood. See Gram. R. 7, Obs. 3.

12. *Ad quæ vel lecta*, 'at which even read,' or 'at the very reading of which.'

13. Agrees with *ii* understood, which is the antecedent of *qui*; 'those persons seem.'

14. The order is, *qui dixerunt magnificentiam* (accusative before *posse*, by R. 4,) *nullius urbis in toto orbe terrarum posse comparari ei*; which last word is governed by *comparari* by R. 25 and 28.

15. See Gram. p. 69, Obs. under *tener*.

16. *Sunt* understood.

17. *Setinum* agrees with *vinum* understood; so also the other adjectives in this sentence.

18. For the superlative of adjectives in *er*, see Gram. p. 78.

19. *Est* understood.

20. In the ablative by R. 20.

21. See Gram. p. 50, end of Exc. 1.

22. See *inferus*, Gram. p. 79.

23. See R. 49.

24. The order is, *ut effundat se in mare, &c.*



in mare effundat. Tibēris, qui antiquissimis temporibus<sup>1</sup> Albulæ nomen habebat, ex Apennino oritur; deinde duobus et quadraginta fluminibus auctus, fit navigabilis. Plurimas<sup>2</sup> in utrâque<sup>3</sup> ripâ villas adspicit, præcipuè autem urbis Romænæ magnificentiam.<sup>4</sup> Placidissimus annium<sup>5</sup> rarò ripas<sup>6</sup> egreditur.

20. In inferiøre parte Italiæ clara quondam urbs Tarentum,<sup>7</sup> quæ maris sinui,<sup>8</sup> cui<sup>9</sup> adjacet, nomen dedit. Soli fertilitas cœlique<sup>10</sup> jucunda temperies in causâ fuisse videtur,<sup>11</sup> ut incolæ luxuriâ et deliciis<sup>12</sup> enervarentur. Quumque<sup>13</sup> aliquamdiu potentiâ<sup>14</sup> florērent copiasque<sup>15</sup> haud contemnendas alerent, peregrinis tamen plerumque ducibus<sup>16</sup> in bellis utebantur, ut<sup>17</sup> Pyrrho, rege Epīri, quo<sup>18</sup> superâto, urbs in Romanorum potestatem venit.

21. Proxima Italiæ<sup>19</sup> est Sicilia, insula omnium<sup>20</sup> maris<sup>21</sup> interni maxima. Antiquissimis<sup>22</sup> temporibus eam cum Italiâ cohæsisse, marisque impetu,<sup>23</sup> aut terræ motu inde divulsam esse, verisimile est. Forma<sup>24</sup> triangulâris, ita ut<sup>25</sup> littëræ,<sup>26</sup> quam Græci Delta vocant, imaginem referat. A tribus promontoriis vocâtur Trinacria. Nobilissimus ibi mons Ætnæ, qui urbi<sup>27</sup> Catânæ imminet, tum<sup>28</sup> ob altitudinem, tum etiam ob ignes, quos effundit; quare<sup>29</sup> Cyclōpum in illo monte officinam esse poëtæ dicunt. Cinēres e crateribus egesti

1. See R. 56.

2. The order is, *adspicit* (that is, *Tiberis adspicit*) *plurimas villas in utrâque ripâ*.

3. For the use of *uter* here, see Gram. R. 11, Obs. 4.

4. *Magnificentiam* governed by *adspicit*.

5. See R. 11.

6. For the government of *ripas*, see Gram. R. 45, Obs. 2.

7. *Fuit* understood.

8. *Sinui* and *nomen* governed by *dedit* by R. 25.

9. See Gram. R. 17, bottom of p. 179.

10. See Gram. p. 57, 4th class of heterogeneous nouns.

11. *Videtur fuisse in causâ*, 'seems to have been the reason.'

12. See Gram. p. 57, 6th class of heterogeneous nouns.

13. *Quumque*, 'although.'

14. See R. 49.

15. The order is, *que alerent copias haud contemnendas*, 'forces not to be despised,' that is, 'very considerable forces.'

16. Governed by *utebantur* by R. 21.

17. *Ut*, 'as,' 'for example,' *Pyrrho* being governed by the same rule as *ducibus*.

18. *Quo*. See R. 62.

19. For the government of *Italiæ* see R. 12.

20. See rule 11.

21. Governed by *insularum* understood, (with which *omnium* agrees,) by R. 6.

22. The order is, *est verisimile eam (insulam) antiquissimis temporibus cohæsisse cum Italiâ, que (eam) divulsam esse impetu maris aut motu terræ*.

23. R. 49.

24. *Est* understood.

25. *Ut* joined to *referat* by R. 60.

26. Governed by *imaginem* by R. 6.

27. Governed by *imminet*; see Gram. p. 180, near the top, the 4th list, verbs compounded with *in*.

28. *Tum, tum*, 'both, and'; R. 58, Obs. 3.

29. The order is, *quare poëtæ dicunt officinam Cyclopum esse in illo monte*.

agrum<sup>1</sup> circumjacentem fœcundum et ferācem reddere existimantur. Sunt ibi Piōrum Campi, qui nomen habent a duōbus juvenibus Catanensibus, qui, flammis<sup>2</sup> quondam repentē ingruentibus, parentes<sup>3</sup> senectūte confectos, humēris sublātos,<sup>4</sup> flammæ<sup>3</sup> eripuisse feruntur. Nomīna fratrum Amphinōmus et Anāpus fuērunt.

22. Inter urbes Siciliæ nulla est illustrior Syracūsis,<sup>5</sup> Corinthiōrum coloniā, ex quinque urbibus conflātā. Ab Atheniensibus bello<sup>6</sup> petita, maxīmas hostium copias delēvit; Carthaginienses<sup>7</sup> etiam magnis interdum cladibus affēcit. Secundo bello Punico per triennium oppugnāta, Archimēdis potissimū ingenio et arte defensa, a M. Marcello capta est. Vicīnus<sup>8</sup> huic urbi fons Arethūsæ<sup>9</sup> Nymphæ sacer, ad quam Alphēus amnis ex<sup>10</sup> Peloponnēso per mare Ionium lapsus comissāri dicītur. Nam si quid ad Olympiam in illum amnem jactum fuerit, id in Arethūsæ fonte reddi.<sup>11</sup> De illā fabulā quid<sup>12</sup> statuendum sit, sponte appāret.<sup>13</sup>

23. In mari Ligustico insūla est Corsica, quam Græci Cynnum<sup>14</sup> vocant. Terra aspēra multisque locis<sup>15</sup> invia, cælum<sup>16</sup> grave, mare circā<sup>17</sup> importūnum. Incōlæ latrociniis<sup>18</sup> dediti, feri sunt et horridi. Mella quoque illius insulæ amāra esse dicuntur corporibusque nocēre.<sup>19</sup> Proximā ei<sup>20</sup> est Sardinia,

1. *Agnum* governed by *reddere*.

2. Ablative with *ingruentibus* by R. 62. *Qui* is the nominative to *feruntur*.

3. Governed by *eripuisse* by R. 25. The dative cannot always be rendered by *to* or *for*, but often may be translated by *from*; as, *eripuit me morti*, 'he rescued me from death.' Indeed the use of the dative is not sufficiently explained in Adam's Grammar. It signifies *to whom* or *for whom*, *to what end*, *for whose advantage*, any thing may be done, and therefore may be called the *remote* object of the verb, as the accusative is the *immediate* object. It is also frequently used instead of the ablative with a preposition.

4. Agrees with *parentes*.

5. See R. 61.

6. Ablative by R. 49, or governed by *in* understood.

7. Governed by *affecit* by R. 18.

8. See R. 12.

9. Governed by *sacer* by R. 12.

10. The order is, *lapsus ex Peloponneso per Ionium mare*. *Lapsus*, a participle from *labor*.

11. *Reddi*, 'reappears,' the infinitive pas-

sive having *id* the accusative before it, depending on *dicitur* understood.

12. *Quid statuendum sit*, 'what should be determined,' that is, 'what opinion ought to be formed,' 'what we ought to think.'

13. *Apparet sponte*, 'it is apparent of itself.' See Gram. p. 59, 3rd class of defective nouns.

14. Accusative by R. 5.

15. Ablative governed by *in* understood; see Gram. p. 57, 2nd class of heterogeneous nouns.

16. *Est* understood.

17. *Circā* may be joined to *mare* by Obs. 1, under R. 39. But strictly it qualifies something understood, as *existens*, 'the sea being round about,' or *quod est*, 'the sea which is contiguous.'

18. *Latrociniis* governed by *dediti* by R. 25 and 28.

19. See *noceo* in Gram. p. 180, under the list of verbs "to profit or hurt."

20. For the government of *ei*, see R. 12, and for the comparison of *proximis*, Gram. bottom of p. 79.



quæ a Græcis mercatoribus Ichnûsa vocâtur, quia formam humani vestigii habet. Solum quàm cælum<sup>1</sup> melius. Illud<sup>2</sup> fertile,<sup>3</sup> hoc<sup>2</sup> grave ac noxium. Noxia quoque animalia herbasque venenâtas gignit.<sup>4</sup> Multum<sup>5</sup> inde frumenti Romam<sup>6</sup> mittitur; unde hæc insûla<sup>7</sup> et Sicilia<sup>7</sup> nutrîces Urbis vocantur.

24. Græcia nominis celebritate<sup>8</sup> omnes ferè<sup>9</sup> alias orbis terrarum regiones superavit. Nulla<sup>10</sup> enim magnorum ingeniorum<sup>11</sup> fuit feracior; neque ulla<sup>10</sup> belli pacisque artes majore studio excoluit. Plurimas eadem colonias in omnes terræ partes deduxit. Multum<sup>12</sup> itaque terrâ<sup>13</sup> marique valuit, et gravissima bella magnâ cum gloriâ gessit.

25. Græcia inter Ionium et Ægæum mare porrigitur. In plurimas regiones divisa est, quarum amplissimæ sunt Macedonia et Epîrus (quamquam hæ<sup>14</sup> a nonnullis a Græciâ sejunguntur), tum Thessalia. Macedoniam<sup>15</sup> Philippi et Alexandri regnum illustravit; quorum ille<sup>16</sup> Græciam subëgit, hic<sup>16</sup> Asiam latissimè domuit, ereptumque Persis<sup>17</sup> imperium in Macedones transtulit. Centum ejus regionis et quinquaginta urbes numerantur; quarum septuaginta duas,<sup>18</sup> Perseo,<sup>19</sup> ultimo Macedoniæ rege, superato, Paullus Æmilius diripuit.

26. Epîrus, quæ ab Acrocerauniis incipit montibus, desinit in Achelôo flumine. Plures eam populi incolunt. Illustris ibi Dodona<sup>1</sup> in Molossorum finibus, vetustissimo Jovis oraculo<sup>20</sup> inclÿta. Columbæ ibi ex arboribus<sup>21</sup> oracula dedisse narrantur; quercusque<sup>22</sup> ipsas et lebêtes æneos inde<sup>23</sup> suspensos Deorum voluntatem tinnitu<sup>24</sup> significasse fama est.

1. *Est* understood. See Gram. R. 61, Obs. 2.

2. See Gram. p. 85, Obs. 8.

3. *Est* understood.

4. Agrees with *Sardinia* understood.

5. *Multum frumenti*. See R. 8.

6. See R. 51.

7. See R. 59.

8. R. 49.

9. *Ferè* qualifies *omnes*, 'almost all.'

10. Agrees with *regio* understood.

11. Governed by *feracior*; see *ferax* in Gram. R. 14, 5th class of adjectives.

12. *Multum valuit*, 'it was very powerful.'

13. Governed by *in* ('upon') understood.

14. *Hæ* agrees with *regiones* understood, referring to *Macedonia* and *Epîrus*.

15. The order is, *regnum Philippi et Alexandri illustravit Macedoniam*.

16. *Ille*, 'the former'; see Gram. p. 85, Obs. 8.

17. *Persis* governed by *ereptum* by R. 25 and 28.

18. *Duas* governed by *diripuit*.

19. *Perseo* ablative with *superato* by R. 62, and *rege* agrees with *Perseo* by R. 1.

20. Ablative by R. 49.

21. See *arbor* under Redundant Nouns, Gram. p. 63.

22. For the genitive plural of *quercus*, see Gram. top of p. 55; the order is, *que fama est quercus ipsas et æneos lebetes, suspensos inde, significasse voluntatem Deorum tinnitu*.

23. *Inde*, 'from thence,' that is, from the trees.

24. Ablative by R. 49.

27. Achelōi<sup>1</sup> fluvii ostiis<sup>2</sup> insulæ aliquot objacent, quarum maxima est Cephallenia. Multæ præterea insulæ littori Epīri adjacent, interque eas Corcȳra, quam Homērus Scheriam appellasse existimātur. In hâc Phæācas posuit ille<sup>3</sup> et hortos Alcinoi. Coloniam huc deduxērunt Corinthii, quo tempore<sup>4</sup> Numa Pompilius Romæ<sup>5</sup> regnāvit. Vicīna ei<sup>6</sup> Ithāca, Ulyssis patria, aspēra montibus, sed Homēri carminibus adeò nobilitāta, ut<sup>7</sup> ne fertilissimis quidem regionibus cedat.

28. Thessalia latè patet inter Macedoniam et Epīrum, fecunda regio, generōsis præcipuè equis excellens,<sup>8</sup> unde Thessalōrum equitātus celeberrimus. Montes ibi memorabiles<sup>9</sup> Olympus, in quo Deōrum sedes<sup>10</sup> esse existimātur, Pelion et Ossa, per quos Gigantes cælum<sup>11</sup> petivisse dicuntur; Cēta denique, in cujus vertice Hercūles, rogo<sup>12</sup> consenso, se ipsum<sup>13</sup> cremāvit. Inter Ossam et Olympum Penēus, limpidissimus amnis, delabītur, vallem<sup>14</sup> amœnissimam, Tempe vocatam, irrigans.

29. Inter reliquas Græciæ regiōnes nomīnis claritāte eminet Attīca, quæ etiam Atthis vocātur. Ibi Athēnæ, de quâ urbe Deos<sup>15</sup> inter se certasse fama est. Certius<sup>16</sup> est, nullam unquam urbem<sup>17</sup> tot poētas tulisse, tot<sup>18</sup> oratōres, tot philosophos, totque in omni virtutis genēre claros viros. Res autem bello eas<sup>19</sup> gessit, ut huic<sup>20</sup> soli<sup>21</sup> gloriæ studēre viderētur;

1. The order is, *aliquot insulæ objacent ostiis fluvii Acheloi*.

2. *Ostiis* governed by *objacent*, by R. 17, 111.

3. *Ille*, referring to Homer.

4. *Quo tempore*, 'at the time when'; ablative by R. 56.

5. See R. 50.

6. See Gram. R. 12, 5th class of adjectives.

7. *Ut ne quidem cedat fertilissimis regionibus*, 'that it is not inferior indeed to the most fertile countries'; that is, from its being so much celebrated in the poems of Homer, it is quite as much favored as those countries for which nature has done more; *regionibus* governed by *cedat*; see Gram. bottom of p. 180, "To these add *Nubo*," &c.

8. See R. 49.

9. *Sunt* understood.

10. Accusative by R. 4.

11. See Gram. p. 57, 4th class of heterogeneous nouns.

12. Ablative by R. 62.

13. See Gram. p. 82, "*Ipse* is often joined," &c.

14. The order is, *irrigans vallem amœnissimam vocatam Tempe*; for *Tempe*, see Gram. p. 60, at the end of the 4th class of defective nouns.

15. Accusative before *certasse*, by R. 4.

16. *Certius est*, 'it is more certain,' where the comparison is made between the sentence going before and the sentence following; that is, 'Whether it be true or not that the gods contended who should give a name to the city, it is true,' &c.

17. *Urbem*, accusative before *tulisse*.

18. For *tot*, see Gram. bottom of p. 76.

19. *Eas* may be rendered 'such'; 'she achieved such exploits in war.'

20. *Huic gloriæ*, 'this glory,' that is, military glory; *gloriæ* is governed by *studere*, by R. 17, 1v. p. 180.

21. For *soli*, see Gram. bottom of p. 69.

pacisque artes ita excoluit, ut hâc<sup>1</sup> laude magis etiam quàm belli gloriâ splendēret. Arx<sup>2</sup> ibi sive Acropōlis, urbi<sup>3</sup> immīnens, unde latus in mare prospectus patet. Per propylæa ad eam adscenditur,<sup>4</sup> splendīdum Periclis opus.<sup>5</sup> Cum ipsâ urbe per longos muros conjunctus est portus<sup>6</sup> Piræus, post bellum Persicum secundum, a Themistocle munitus. Tutissīma ibi statio<sup>2</sup> navium.

30. Atticam<sup>7</sup> attingit Bœotia, fertilissīma regio. Incōlæ magis corporibus<sup>8</sup> valent, quàm ingeniis. Urbs celeberrīma<sup>9</sup> Thebæ,<sup>10</sup> quas Amphion, musices<sup>11</sup> ope,<sup>12</sup> mœnibus cinxisse dicitur. Illustravit<sup>13</sup> eam Pindari poëtæ ingenium, Epaminondæ virtus. Mons ibi Helicon, Musarum sedes, et Cithæron, plurimis poëtarum fabulis celebratus.

31. Bœotiæ<sup>14</sup> Phocis finitīma, ubi Delphi urbs clarissīma. In quâ urbe<sup>15</sup> oraculum Apollinis quantam apud omnes gentes auctoritatem habuerit, quot quàmque præclara munera<sup>16</sup> ex omni ferè terrarum orbe Delphos<sup>17</sup> missa fuerint, nemo ignorat. Imminet<sup>18</sup> urbi Parnassus mons, in cujus verticibus Musæ habitare dicuntur, unde aqua fontis Castalii poëtarum ingenia inflammare existimatur.

32. Cum eâ parte Græciæ, quam hactenus descripsimus, cohæret ingens peninsula, quæ Peloponnēsus vocatur, platani folio simillīma.<sup>19</sup> Angustus ille trames<sup>20</sup> inter Ægæum mare et Ionium, per quem cum Megaride cohæret,<sup>21</sup> Isthmus appel-

1. *Hâc laude*, 'this praise,' that is, the praise attending the arts of peace; *laude* ablative by R. 49.

2. *Est* understood.

3. For the government of *urbi*, see Gram. 4th list of verbs near the top of p. 180.

4. *Adscenditur*, that is, *adscenditur ab hominibus*, 'it is ascended by persons,' 'persons go up into it'; for this use of impersonal verbs, see Gram. p. 151, Obs. 4.

5. *Opus* agrees with *propylæa* by R. 1.

6. For the declension of *portus*, see Exc. 2, under *domus*, Gram. p. 55.

7. *Atticam* governed by *attingit*, by R. 18.

8. Ablative by R. 49.

9. *Est* understood.

10. *Thebæ*, used only in the plural, agrees with *urbs* by R. 1.

11. *Musices* declined like *aloe* in First Lessons, p. 6.

12. See Gram. p. 60, 5th class of defective nouns.

13. The order is, *ingenium Pindari poëtæ illustravit eam (urbem)*, *virtus Epaminondæ (illustravit eam being understood)*.

14. *Bœotiæ* governed by *finitīma*, by R. 12.

15. The order is, *nemo ignorat quantam auctoritatem oraculum Apollinis in quâ urbe*, where *quâ* may be rendered by 'this'; *et* is to be supplied before *quot*, which agrees with *munera* understood. See Gram. R. 59, Obs. 4.

16. Nominative to *missa fuerint*.

17. *Delphos* accusative by R. 51.

18. See *immineo* in Gram. p. 180, under the 4th list of verbs compounded with *in*.

19. See R. 12.

20. *Trames* nominative to *appellatur*; let the map of Peloponnesus, in Butler's Atlas, be here, as at all times, carefully inspected.

21. *Cohæret* agrees with *Peloponnesus* understood.



latur. In eo<sup>1</sup> templum Neptūni est, ad quod ludi celebrantur Isthmici. Ibīdem in ipso Peloponnēsi aditu, Corinthus sita est, urbs antiquissīma, ex cujus summā<sup>2</sup> arce (Acrocorinthon appellant)<sup>3</sup> utrumque<sup>4</sup> mare conspicitur. Quum opibus<sup>5</sup> florēret, maritimisque valēret copiis,<sup>5</sup> gravia bella gessit. In bello Achaico, quod Romāni cum Græcis gessērunt, pulcherrīma urbs, quam Cicēro Græciæ lumen appellat, a L. Mummio expugnata funditusque delēta est. Restituit eam Julius Cæsar, colonosque eò milites veterānos misit.

33. Nobilis est in Peloponnēso urbs Olympia, templo Jovis Olympii ac statuā<sup>6</sup> illustris. Statua ex ebore<sup>7</sup> facta, Phidiæ summi artificis opus<sup>8</sup> præstantissimum. Prope<sup>9</sup> illud templum ad Alphēi fluminis ripas ludi celebrantur Olympici, ad quos videndos<sup>10</sup> ex totā Græciā concurritur.<sup>11</sup> Ab his ludis Græca gens res<sup>12</sup> gestas suas numērat.

34. Nec Sparta prætereunda est, urbs nobilissīma, quam Lycurgi leges, civiumque virtus et patientia illustrāvit. Nulla ferē<sup>13</sup> gens bellicā laude<sup>14</sup> magis floruit,<sup>15</sup> pluresque viros fortes constantesque genuit. Urbi<sup>16</sup> immīnet mons Taygētus, qui usque<sup>17</sup> ad Arcadiam procurrit. Proximē<sup>18</sup> urbem Eurōtas fluvius delabitur, ad cujus ripas Spartāni se exercere solēbant.<sup>19</sup> In Sinum Laconicum effunditur.<sup>20</sup> Haud procul

1. *Eo* agrees with *isthmo* understood.

2. See Gram. R. 2, Obs. 3.

3. *Appellant*, that is, *eam* understood, with which *Acrocorinthon* agrees by R. 1.

4. *Utrumque*, 'each,' that is, the Ionian and Ægean seas.

5. Ablative by R. 49. *Quum*, when joined with the imperfect tense should be rendered by an adverb showing 'continuance of time,' as 'while,' 'as long as,' (because the imperfect expresses action not completed); but, when joined with the perfect tense, by an adverb of 'particular time,' as 'when.'

6. Ablative by R. 49.

7. See Gram. R. 49, latter part of Obs. 3.

8. *Opus præstantissimum*, 'the masterpiece'; *opus* agrees with *statua* by R. 1.

9. See Gram. under R. 42, bottom of p. 199, and top of p. 200.

10. *Videndos* instead of *videndum*, by R. 36.

11. *Concurritur*, 'it is run,' that is, 'they

flock from all Greece to see the games.' See Gram. p. 150.

12. *Res gestas suas numerat*, 'date their history.' The Olympic games were celebrated regularly every four years from 776 B. C. The periods of four years were called Olympiads, by which the Greeks numbered all their historical events. *Res gestæ*, literally, 'things achieved,' 'exploits,' also, 'history.'

13. *Nulla ferē*, 'scarcely any.'

14. Ablative by R. 49.

15. *Magis floruit*, 'has flourished more,' 'has excelled it'

16. See page 12, note 18.

17. For *usque ad*, see Gram. bottom of p. 199 and top of p. 200.

18. See *proximē* under R. 41. And for the "primitive" of *proximē*, see R. 12, Obs. 7, p. 176.

19. For *soleo*, see Gram. bottom of p. 148.

20. Agrees with *Eurotas* as its nominative. See Butler's Atlas, No. 11.

inde abest promontorium Tænārum, ubi altissīmi specus,<sup>1</sup> per quos Orpheum<sup>2</sup> ad infēros<sup>3</sup> descendisse narrant.<sup>4</sup>

35. Mare Ægæum, inter Græciam Asiamque patens, plurimis insulis<sup>5</sup> distinguitur. Illustres inter eas sunt Cyclādes,<sup>6</sup> sic appellatæ, quia in orbem jacent. Media earum<sup>7</sup> est Delus, quæ repentē e mari enāta esse dicitur. In eā insulā Latōna Apollīnem<sup>8</sup> et Diānam pepērit, quæ numina ibi unā cum matre summā religiōne coluntur. Urbi immīnet Cynthus, mons excelsus<sup>9</sup> et arduus. Inōpus amnis pariter cum Nilo decrescere et augēri dicitur. Mercātus in Delo<sup>10</sup> celeberrimus, quod ob portūs<sup>11</sup> commoditatem templique religiōnem mercatōres ex toto orbe terrārum eō confluēbant. Eandem ob causam civitatēs<sup>12</sup> Græciæ, post secundum Persicum bellum, tributa<sup>13</sup> ad belli usum in eam insulam, tamquam in commūne totius Græciæ ærarium, conferēbant; quam pecuniam insequenti<sup>14</sup> tempore Athenienses in suam urbem translērunt.

36. Eubœa<sup>15</sup> insula littōri<sup>16</sup> Bœotiæ et Atticæ prætenditur, angusto freto<sup>17</sup> a continenti<sup>14</sup> distans.<sup>18</sup> Terræ motu<sup>19</sup> a<sup>20</sup> Bœotiā avulsa esse creditur; sæpius<sup>21</sup> eam concussam esse constat. Fretum, quo a Græciā sejungitur, vocatur Eurīpus, sævum et æstuōsum mare, quod continuo motu<sup>22</sup> agitatur. Nonnulli dicunt, septies<sup>23</sup> quovis die,<sup>24</sup> statis temporibus, fluctus<sup>25</sup> alterno motu agitari; alii hoc negant, dicentes,

1. For the declension of *specus*, see Gram. p. 55, Exc. 2.

2. For the declension of *Orpheum*, see Gram. p. 53.

3. See *inferi* under the 6th class of defective nouns, Gram. p. 61.

4. *Narrant*, 'they say,' 'it is related.'

5. See these islands very beautifully exhibited in the 12th map. *Plurimis*, 'very many.'

6. The word *Cyclades* is derived from the Greek κύκλος (*cyclus*), 'a circle.'

7. Governed by *medius* by R. 11.

8. For the genitive of *Apollo*, see Gram. p. 39, Exc. 3.

9. *Excelsus*, 'of great elevation'; *arduus*, 'steep.'

10. See *Delos*, Gram. top of p. 35.

11. Gram. p. 55, Exc. 2.

12. *Civitates* nominative to *conferēbant*.

13. The order is, *conferēbant in eam insulam tributa ad usum belli, tamquam, &c.*, 'transferred to that island the tributes raised for the purposes of war.'

14. For this ablative ending in *i*, see Gram. p. 72, "Rules."

15. See 10th map.

16. For the government of *littori* see Gram. R. 17, III. at bottom of p. 179.

17. R. 49.

18. *Distans*, 'separated.'

19. *Terræ motu*, 'by an earthquake.'

20. For the repetition of this preposition, see Gram. R. 45, Obs. 1.

21. *Sæpius constat*, 'it is rather evident.'

22. R. 49.

23. See the numeral adverbs, Gram. p. 77.

24. *Quovis die*, 'every day'; see R. 56.

25. Acc. plural before *agitari* by R. 4.



mare<sup>1</sup> temerè,<sup>2</sup> in venti modum, huc illuc movēri. Sunt,<sup>3</sup> qui narrent, Aristotēlem<sup>4</sup> philosophum, quia<sup>5</sup> hujus miracūli causas investigāre non posset, ægritudīne confectum esse.

37. Jam ad Boreāles regiōnes pergāmus.<sup>6</sup> Supra Macedoniam<sup>7</sup> Thracia porrigitur a ponto Euxīno usque<sup>8</sup> ad Illyriam. Regio<sup>9</sup> frigida et in iis tantum partibus fecundior,<sup>10</sup> quæ propiores<sup>11</sup> sunt mari. Pomiferæ<sup>12</sup> arbores raræ; frequentiores vites; sed uvæ non maturescunt,<sup>13</sup> nisi frigus studiōsè arcetur. Sola Thasus, insula littōri<sup>14</sup> Thraciæ adjacens, vino<sup>15</sup> excellit. Amnes sunt celeberrimi Hebrus, ad quem Orpheus<sup>16</sup> a Mænadibus discerptus<sup>17</sup> esse dicitur; Nestus et Strymon. Montes altissimi, Hæmus, ex cujus vertice Pontus et Adria<sup>18</sup> conspicitur; Rhodope<sup>19</sup> et Orbēlus.

38. Plures<sup>20</sup> Thraciam gentes incolunt; nominibus diversæ et moribus. Inter has<sup>21</sup> Getæ omnium<sup>22</sup> sunt ferocissimi et ad mortem<sup>23</sup> paratissimi. Animas<sup>24</sup> enim post mortem redituras<sup>25</sup> existimant. Recens<sup>26</sup> nati apud eos deflentur; funera autem cantu<sup>27</sup> lusuque celebrantur. Plures singuli<sup>28</sup> uxōres habent. Hæ omnes,<sup>29</sup> viro<sup>30</sup> defuncto, mactari simulque cum eo sepeliri cupiunt, magnoque id<sup>31</sup> certamine a iudicibus contendunt. Virgines<sup>32</sup> non parentibus traduntur viris,

1. *Mare moveri*, see R. 4.

2. *Temerè*, 'at random,' 'as chance may have it,' that is, 'not at stated intervals.'

3. Agrees with *homines* understood, 'there are persons.'

4. *Aristotelem*, accusative before *confectum esse*.

5. The order is, *quia non posset investigare causas hujus miraculi*.

6. *Pergamus*, 'let us proceed.'

7. See map No. 9.

8. Gram. bottom of p. 199, and top of p. 200.

9. *Est* understood.

10. *Fecundior*, 'comparatively fertile'; literally 'more fertile,' that is, 'more fertile' than the land in the interior.

11. See R. 12.

12. See Gram. Obs. under *tener*, p. 69.

13. Gram. p. 154, 2d class of verbs.

14. *Littori* governed by *adjacens* by R. 17, III. and R. 31.

15. Gram. R. 49, Obs. 3.

16. For the declension of *Orpheus*, see Gram. p. 58.

17. For the inseparable preposition *dis* in composition, see Gram. p. 162.

18. Gram. p. 25, Exc. 1.

19. Declined like *aloe*, First Lessons, p. 6.

20. For *plures*, see Gram. bottom of p. 72.

21. *Inter has*, for *harum*; see Gram. R. 11, Obs. 2.

22. Governed by *ferocissimi* by R. 11.

23. *Ad mortem*, for *morti*; Gram. R. 12, Obs. 4 and 5.

24. *Animas*, 'that the souls.'

25. Gram. R. 4, Obs. 4.

26. Gram. p. 159, 12th line from the bottom; *recens nati*, 'new-born children.'

27. Ablative by R. 49.

28. The order is, *singuli viri habent plures* (many) *uxores*.

29. *Omnes* agrees with *uxores* understood.

30. Ablative by R. 62.

31. *Id* refers to the preceding words *mactari . . . . . cupiunt*: the order is, *que contendunt id a iudicibus magno certamine*; 'and they solicit that from the judges (persons appointed to decide which of the wives shall be buried with the husband) with great emulation.'

32. The order is, *virgines traduntur viris non parentibus*; the latter word in the ablative by R. 49. For the government of *viris*, see Rules 25 and 23.

sed aut publicè ducendæ locantur,<sup>1</sup> aut veneunt.<sup>2</sup> Formôsæ in pretio<sup>3</sup> sunt; cæteræ maritos mercēde<sup>4</sup> datâ inveniunt.

39. Inter urbes Thraciæ memorabile est Byzantium, ad Bospōrum Thracium, urbs naturâ munita et arte, quæ cū<sup>5</sup> ob soli fertilitatem, tum ob vicinitatem maris omnium<sup>6</sup> rerum, quas<sup>7</sup> vita requirit, copiâ abundat. Nec Sestos prætereunda est silentio, urbs<sup>8</sup> ad Hellespontum posita, quam amor Herûs<sup>9</sup> et Leandri memorabilem reddidit; nec Cynossema, tumulus Hecubæ, ubi illa, post Trojam dirutam,<sup>10</sup> in canem mutata et sepulta esse dicitur. Nomen<sup>11</sup> etiam habet in iisdem regionibus urbs Ænos,<sup>12</sup> ab Ænêâ, e patriâ profugo, condita; Zone,<sup>13</sup> ubi nemora Orpheum<sup>14</sup> canentem secuta esse narrantur; Abdëra denique, ubi Diomêdes rex advēnas<sup>15</sup> equis<sup>15</sup> suis devorandos objiciebat, donec ipse ab Hercule iisdem<sup>16</sup> objectus est. Quæ<sup>17</sup> urbs quum ranarum muriumque multitudine infestaretur, incō<sup>18</sup> æ, relicto<sup>18</sup> patriæ solo, novas sedes quæsivērunt. Hos<sup>19</sup> Cassander, rex Macedoniæ, in societatem accepisse, agrosque in extremâ<sup>20</sup> Macedoniâ assignâsse<sup>21</sup> dicitur.

40. Jam de Scythis pauca dicenda sunt. Terminatur Scythia ab uno latere Ponto<sup>22</sup> Euxîno, ab altero<sup>23</sup> montibus Rhipæis, a tergo, Asiâ et Phasîde flumine.<sup>24</sup> Vasta regio nullis ferè<sup>25</sup> intus finibus dividitur. Scythæ enim nec<sup>26</sup> agrum

1. *Locantur ducendæ*, 'they are given away to be married.'

2. See Gram. p. 144, last line.

3. *In pretio*, 'in demand.'

4. R. 62.

5. Gram. R. 53, Obs. 3, "cum legit, tum scribit."

6. The order is, *abundat copiâ omnium rerum, quas vita requirit*; for the ablative *copiâ*, see R. 20.

7. Gram. R. 57, p. 210, "But if a nominative," &c.; and for the government of *quas*, see R. 18.

8. Agrees with *Sestos* by R. 1.

9. See Gram. top of p. 40.

10. Gram. R. 4, Obs. 4.

11. The order is, *urbs Ænos etiam habet nomen in iisdem regionibus: habere nomen*, 'to have a reputation,' 'to be celebrated.'

12. *Ænos . . . . condita*.

13. *Zone* nominative to *habet* understood.

14. Gram. p. 58.

15. Governed by *objiciebat* by R. 25.

16. Governed by *objectus est* by R. 25 and R. 23.

17. Gram. R. 57, Obs. 10.

18. The order is, *solo patriæ relicto: solo* ablative by R. 62.

19. The order is, *Cassander, rex Macedoniæ, dicitur accepisse hos* (incolas) *in societatem que assignâsse* (eis) *agros, &c.*

20. Gram. R. 2, Obs. 3.

21. For *assignavisse*: see 5th "Figure of Diction," Gram. p. 275.

22. Ablative by R. 49.

23. Gram. p. 85, Obs. 12.

24. The ancients knew very little of the countries north of the Euxine and Caspian seas, but comprehended them all under the generic name of Scythia.

25. *Nullis ferè*, 'by scarcely any.'

26. Gram. R. 58, Obs. 3.

exercent, nec certas sedes<sup>1</sup> habent, sed armenta et pecora pascentes, per incultas solitudines errare solent. Uxores liberosque secum in plaustis vehunt. Lacte<sup>2</sup> et melle vescuntur; aurum<sup>3</sup> et argentum,<sup>3</sup> cujus<sup>4</sup> nullus apud eos usus est, aspernantur. Corpora pellibus vestiunt.<sup>5</sup>

41. Diversæ sunt Scytharum gentes diversique mores. Sunt,<sup>6</sup> qui funera parentum<sup>7</sup> festis sacrificiis<sup>8</sup> celebrant, eorumque<sup>9</sup> capitibus<sup>10</sup> affabre expolitibus auroque<sup>11</sup> vinctis propoculis utantur. Agathyrsi ora et corpora pingunt, idque<sup>12</sup> tanto<sup>13</sup> magis quanto quis illustrioribus gaudet<sup>14</sup> majoribus. Ii, qui Tauricam Chersonesum<sup>15</sup> incolunt, antiquissimis temporibus<sup>16</sup> advenas Diânæ mactabant. Interiùs habitantes cæteris<sup>17</sup> rudiores sunt. Bella amant, et quò<sup>18</sup> quis plures hostes interemerit, eò majore existimatione<sup>19</sup> apud suos<sup>20</sup> habetur. Ne fœdera quidem<sup>21</sup> incruenta sunt. Sauciant<sup>22</sup> se qui paciscuntur, sanguinemque<sup>23</sup> permistum degustant. Id<sup>24</sup> fidei pignus<sup>25</sup> certissimum esse putant.

42. Maxima<sup>26</sup> fluminum Scythicorum sunt Ister, qui et Danubius vocatur, et Borysthènes. De Istro suprâ<sup>27</sup> dictum est. Borysthenes,<sup>28</sup> ex ignotis fontibus ortus,<sup>29</sup> liquidissimas

1. *Certas sedes*, 'permanent settlements.'

2. See R. 21.

3. See R. 59.

4. *Cujus nullus usus est*, 'of which there is no use.'

5. R. 27.

6. *Sunt qui*, that is, *sunt ii qui*, 'there are some who': the antecedent is often understood.

7. Gram. p. 37, note.

8. R. 49.

9. *Que* connects *celebrent* and *utantur*.

10. Governed by *utantur* by R. 21.

11. R. 49.

12. *Faciunt* understood.

13. *Tanto magis, quanto*, 'by so much the more, as'; that is, 'in proportion as.' For the ablative *tanto*, see Gram. R. 61, Obs. 5.

14. *Gaudet*, 'boasts.' Gram. R. 21. *Quis* is equivalent to *aliquis*, 'any one.'

15. A promontory in the northern part of the Euxine: not well laid down upon any of Butler's Maps, though it can be seen in the first one, "Orbis veteribus notus."

16. R. 56.

17. R. 61.

18. *Quò* — *cò*. See Gram. R. 61, Obs. 5.

19. R. 49, or governed by *in* understood.

20. The plural of *sui* is often used without a noun expressed, and may be translated by 'friends,' 'companions,' 'countrymen,' 'affairs,' according as the sense requires: here *sui* agrees with *amicos* or some such word understood.

21. *Quidem* when used after *ne* gives additional force to the negation, 'not even.'

22. *Si* understood: see note 6.

23. The order is, *que degustant sanguinem permistum vino* or *aquâ*, 'and taste their blood mixed' with wine or water.

24. *Id* accusative before *esse*.

25. Accusative by R. 5.

26. R. 11.

27. In section 13, where the *Ister* is called the Danube.

28. The *Borysthenes* is a river that runs into the northern part of the Euxine sea. The name is not to be found in Butler's Atlas, but the river probably intended for it, is the one (in map No. 1.) next east of the *Tyras*, that flows into the northern part of the Euxine: it is now called the Dnieper, and may be seen on the map of Russia.

29. Gram. R. 13, Obs. 1.



aquas trahit et potatu<sup>1</sup> jucundas. Placidus idem lætissima pabula alit. Magno spatio<sup>2</sup> navigabilis juxta urbem Borys-thenida<sup>3</sup> in Pontum effunditur.

43. Ultra Rhipæos montes et Aquilonem gens habitare existimatur felicissima; Hyperboræos<sup>4</sup> appellant. Regio<sup>5</sup> aprica, felix cœli temperies omni-que afflâtu<sup>6</sup> noxio carens. Semel in anno sol iis oritur solstitio,<sup>7</sup> brumâ semel occidit. Incœlæ in nemoribus et lucis habitant,<sup>8</sup> sine omni<sup>9</sup> discordiâ et ægritudine vivunt. Quum vitæ eos tædet,<sup>10</sup> epulîs<sup>11</sup> sumtis ex rupe se in mare præcipitant. Hoc enim sepulturæ genus<sup>12</sup> beatissimum esse existimant.

44. Asia cæteris terræ partibus<sup>13</sup> est amplior. Oceânus eam alluit, ut<sup>14</sup> locis, ita nominibus differens; Eôus<sup>15</sup> ab oriente, a meridie<sup>16</sup> Indicus, a septentrione Scythicus. Asiæ nomine appellatur etiam peninsula,<sup>17</sup> quæ a mari Ægæo usque<sup>18</sup> ad Armeniam patet. In hâc parte est Bithynia<sup>19</sup> ad Propontidem sita, ubi Granîcus in mare effunditur, ad quem amnem Alexander, rex Macedoniæ, primam victoriam de<sup>20</sup> Persis reportavit. Trans illum amnem sita est Cyzîcus in cervice peninsulae, urbs nobilissima a Cyzîco appellata, qui in illis regionibus ab Argonautis pugnâ<sup>21</sup> occisus est. Haud procul<sup>22</sup> ab illâ urbe Rhyndâcus in mare effunditur, circa quem angues<sup>23</sup> nascuntur, non solùm ob magnitudinem mirabiles, sed etiam ob id,<sup>24</sup> quòd, quum ex aquâ emergunt et hiant, supervolantes aves absorbent.

1. R. 38.

2. R. 55.

3. Declined like *lampas*, Gram. p. 53.

4. See map No. 1.

5. *Est* understood.

6. Ablative by R. 14.

7. *Solstitio*, 'at the solstice,' R. 56.

8. See 1st class of verbs, p. 154.

9. *Omni* is here equivalent to *ulla*.

10. Gram. R. 29, Exc. 2, example.

11. Gram. p. 57, 6th class of heterogeneous nouns.

12. Accusative by R. 4.

13. R. 61.

14. *Ut locis, ita nominibus differens*, literally, 'differing as well in places as in

names'; that is, 'differing in its names according to its various parts': for *locis* see Gram. p. 57, 2.

15. *Eous* nominative to *alluit* understood.

16. Gram. p. 56.

17. *Asia Minor* is here meant: see map 13.

18. Gram. bottom of p. 199.

19. See map.

20. *Reportavit de Persis*, 'won from the Persians.' The river Granicus is situated in Mysia according to Butler's Atlas.

21. Governed by *in* understood.

22. See *procul* in Gram. p. 201.

23. Gram. p. 45, Exc. 3.

24. *Id* refers to the words following.

45. Propontis cum ponto<sup>1</sup> jungitur per Bospörum, quod fretum, quinque stadia<sup>2</sup> latum, Euröpan ab Asiâ sepărat. Ipsi in faucibus Bospöri oppidum est Chalcēdon,<sup>3</sup> ab Argiâ, Megarensium principe, et templum Jovis, ab Jasone conditum. Pontus ipse ingens est maris sinus, non molli neque arenoso circumdātus littore,<sup>4</sup> tempestatibus<sup>5</sup> obnoxius, raris stationibus.<sup>6</sup> Olim ob sævitatem populorum, qui circā habitant, Axēnus<sup>7</sup> appellatus fuisse dicitur; postea, mollitis illorum moribus, dictus est Euxīnus.<sup>8</sup>

46. In littore Ponti, in Mariandynorum<sup>9</sup> agro, urbs<sup>10</sup> est Heraclēa, ab Hercule, ut fertur, condita. Juxta eam spelunca est Acherusia, quam<sup>11</sup> ad Manes<sup>12</sup> perviam esse existimant.<sup>13</sup> Hinc<sup>14</sup> Cerbērus ab Hercule extractus fuisse dicitur. Ultra fluvium Thermodonta<sup>15</sup> Mossyni habitant. Hi totum corpus distinguunt notis.<sup>16</sup> Reges suffragio eligunt;<sup>17</sup> eosdem<sup>18</sup> in turre ligneâ inclusos artissimè custodiunt, et<sup>19</sup> si quid perpēram imperitaverint, inediâ totius diei afficiunt. Extremum Ponti angulum Colchi<sup>20</sup> tenent ad Phasidem; quæ loca fabula de vellere aureo et Argonautarum expeditio illustravit.<sup>21</sup>

47. Inter provincias Asiæ<sup>22</sup> propriè dictæ illustris est Ionia, in duodecim civitates divisa. Inter eas est Miletus,<sup>23</sup> belli

1. That is, the 'Pontus Euxinus'; see map No. 9.

2. See Gram. R. 55, Obs. 1.

3. See this town on map 13: *conditum* agrees with *Chalcedon* and with *templum*.

4. R. 49.

5. See *obnoxius* in Gram. under R. 12, "To these add," &c.

6. Ablative by R. 7.

7. Nominative after *appellatus fuisse*.

8. Ovid says that it was called *Euxinus* (*εὐξεινος*, hospitable) ironically, because the inhabitants of the coasts around the sea were famed for their barbarity. See the figure *Antiphrasis*, in Gram. top of p. 248.

9. See map No. 13.

10. *Urbs* . . . . . *condita*.

11. Accusative by R. 4.

12. See *Manes* in Gram. p. 62, under the 6th class of irregular nouns.

13. *Existimant*, 'they think.' The verbs *narro*, 'to relate,' *existimo*, 'to think,' and others of similar signification are frequently found in the plural without any nomina-

tive expressed, meaning *they tell, they say, they think*, &c.; *illi* or *homines* may be supplied as the nominatives; so in the passive they are used impersonally, as *narratur*, 'it is related.'

14. *Hinc*, 'thence,' that is, from the shades below.

15. See this river in Pontus on map 13.

16. R. 49.

17. Agrees with *illi* understood.

18. *Eosdem*, that is, *eosdem reges*.

19. The order is, *et si* (reges) *imperitaverint quid perperam*, (populi) *afficiunt* (eos) *inediâ totius diei*: *afficiunt inediâ*, literally 'affect them with hunger'; better, 'punish them with fasting.'

20. See map No. 17.

21. *Illustravit* agreeing with *expeditio* and understood to *fabula*, instead of *illustraverunt*: see Gram. R. 59, Obs. 4.

22. *Asia propriè dicta*, 'of Asia properly so called,' that is, Asia Minor; see map 13.

23. In Caria, in Butler's Atlas.

pacisque artibus<sup>1</sup> inclŷta; eique vicĭnum<sup>2</sup> Panionium, sacra regio, quò omnes Iōnum civitates statis temporibus<sup>3</sup> legatos solebant<sup>4</sup> mittere. Nulla facilè<sup>5</sup> urbs plures colonias misit, quàm Miletus. Ephēsi,<sup>6</sup> quam urbem Amazōnes condidisse traduntur, templum est Diānæ, quod<sup>7</sup> septem mundi miraculis annumerari solet. Totius templi longitudo est quadringentorum viginti quinque pedum,<sup>8</sup> latitudo ducentorum viginti; columnæ<sup>9</sup> centum viginti septem numero,<sup>10</sup> sexaginta pedum<sup>8</sup> altitudine; ex iis<sup>11</sup> triginta sex cælatae. Operi præfuit<sup>12</sup> Chersiphron architectus.

48. Æolis olim Mysia appellata,<sup>13</sup> et, ubi Hellespontum<sup>14</sup> attingit, Troas. Ibi Ilium fuit situm ad radīces montis Idæ, urbs<sup>15</sup> bello, quod per decem annos<sup>16</sup> cum universâ Græciâ gessit, clarissima. Ab Idæo monte Scamander defluit et Simōis, amnes famâ<sup>17</sup> quàm natūrâ majores. Ipsum<sup>18</sup> montem certāmen Deārum<sup>19</sup> Paridisque<sup>20</sup> iudicium illustrem reddidit. In littōre claræ sunt urbes Rhætēum et Dardania; sed sepulcrum Ajācis, qui<sup>21</sup> ibi post certamen cum Ulysse gladio incubuit, utrâque<sup>22</sup> clarius.<sup>23</sup>

49. Ionibus<sup>24</sup> Cares sunt finitimi, populus armorum bellicue adeò amans,<sup>25</sup> ut aliena etiam bella mercēde<sup>26</sup> acceptâ gereret. Princeps Cariæ urbs Halicarnassus,<sup>27</sup> Argivorum colonia,

1. R. 49.

2. Gram. R. 12, 5th list of adjectives.

3. R. 56.

4. Gram. bottom of p. 148.

5. *Facilè*, 'certainly,' 'beyond dispute'; see note on *facilè*, section 16th.

6. R. 50. *Ephesi*, 'at Ephesus.'

7. The order is, *quod* (templum) *solet annumerari septem miraculis mundi*. For the government of *miraculis*, see Gram. R. 17, III. For the seven wonders of the world, see "English Examples" under R. 6 of this book.

8. See Gram. R. 55, Obs. 2.

9. *Sunt* understood.

10. Governed by *in* understood.

11. *Ex iis* for *eorum*; Gram. R. 11, Obs. 2.

12. R. 17, i.

13. *Est* understood.

14. R. 45.

15. *Urbs clarissima bello*.

16. R. 56, Obs. 2.

17. *Famâ*, 'by fame,' R. 49. The

meaning is, that Homer, in his *Iliad*, has given these rivers a celebrity, which their size never would have obtained for them.

18. The order is, *certamen Dearum, que iudicium Paridis reddidit ipsum montem illustrem*: instead of *reddiderunt*; Gram. R. 59, Obs. 4.

19. Gram. p. 25, Exc. 3.

20. Gram. p. 53.

21. The order is, *qui ibi occubuit gladio post, &c.*; *incubuit gladio*, 'fell upon his sword,' Gram. p. 180, 4th list of verbs, at the top of the page.

22. *Utrâque*, 'than each,' that is, than either the cities or the tomb of Ajax; see R. 61.

23. Agrees with *sepulcrum*.

24. Governed by *finitimi* by R. 12.

25. See *amans* in Gram. under R. 10.

26. Ablative by R. 62, *mercēde acceptâ*, literally, 'pay being received,' that is, 'for the sake of getting money.'

27. *Est* understood.



regum sedes olim. Unus eorum Mausōlus fuit. Qui quum vitā<sup>1</sup> defunctus esset, Artemisia conjux, desiderio marīti flagrans, ossa<sup>2</sup> ejus cineresque contusa cum aquâ miscuit ebibitque, splendidumque præterea sepulcrum<sup>3</sup> exstruxit, quod inter septem orbis terrarum miracula censētur.

50. Cilicia<sup>4</sup> sita est in intimo recessu maris, ubi Asia propriè sic dicta cum Syriâ conjungitur. Sinus ille ab urbe Isso Issici nomen habet. Fluvius ibi<sup>5</sup> Cydnus aquâ<sup>6</sup> limpidissimâ et frigidissimâ, in quo Alexander Macēdo quum lavāret,<sup>7</sup> parum abfuit,<sup>8</sup> quin frigore<sup>9</sup> enecaretur. Antrum Corycium in iisdem regionibus ob singularem naturam memorabile est. Ingenti illud<sup>10</sup> hiātu<sup>11</sup> patet in monte arduo, altèque demissum<sup>12</sup> undique viret lucis<sup>13</sup> pendentibus. Ubi ad ima<sup>14</sup> perventum est,<sup>15</sup> rursus aliud antrum aperitur. Ibi sonitus cymbalorum ingredientes terrēre<sup>16</sup> dicitur. Totus hic specus<sup>17</sup> augustus est et verè sacer, et a Diis habitari existimatur.

51. E<sup>18</sup> Ciliciâ egressos Syria excipit, cujus pars et Phœnice in littore maris interni posita. Hanc<sup>19</sup> regionem sollers hominum genus colit. Phœnices<sup>20</sup> enim litterarum formas a se inventas aliis populis tradidērunt; alias etiam artes, quæ ad navigationem et mercaturam spectant, studiosè coluerunt. Cæterum fertilis regio crebrisque fluminibus<sup>21</sup> rigata, quorum ope<sup>22</sup> terræ marisque opes facili<sup>23</sup> negotio<sup>24</sup> inter se permutantur. Nobilissimæ Phœnices urbes<sup>25</sup> Sidon, antequam a

1. Gram. R. 21.

2. The order is, *miscuit ejus ossa que cineres contusa cum aquâ, que ebibit*: for *contusa* being in the neuter plural, see Gram. R. 59, Obs. 3.

3. See note 7th in section 47.

4. See map 13.

5. *Est* understood.

6. *Quum lavaret*, 'when he bathed.'

7. Ablative by R. 7.

8. *Parum abfuit*, 'wanted but little.'

9. R. 49.

10. Agrees with *antrum* understood.

11. R. 49.

12. *Altèque demissum*, 'and extending down to a great depth.'

13. *Lucis* from *lucus*, and in the ablative by R. 49.

14. *Ima* agrees with *loca* understood.

15. See *ventum est*, Gram. p. 150.

16. *Terrere ingredientes*, 'to frighten those who enter in.'

17. Gram. p. 55, Exc. 2.

18. The order is, *Syria excipit (eos) egressos e Ciliciâ; egressos*, 'persons going out': see map 13.

19. The order is, *sollers genus hominum colit hanc regionem*.

20. The order is, *enim Phœnices tradiderunt aliis populis formas litterarum inventas a se*.

21. R. 49.

22. *Opis* in the singular means 'help,' 'aid'; *opes* in the plural, 'wealth,' 'resources.'

23. For the ablative *facili*, see Gram. p. 72, R. 1.

24. Ablative by R. 49.

25. *Sunt* understood.



Persis caperetur, maritimarum urbium<sup>1</sup> maxima, et Tyrus, aggere cum terrâ<sup>2</sup> conjuncta. Purpura hujus urbis omnium pretiosissima. Conficitur ille color ex succo<sup>3</sup> in conchis, quæ etiam purpuræ vocantur, latente.

52. Ex Syriâ descenditur<sup>4</sup> in Arabiam, peninsulam inter duo maria, Rubrum et Persicum,<sup>5</sup> porrectam.<sup>6</sup> Hujus ea pars, quæ ab urbe Petrâ Petrææ nomen accepit, planè est sterilis; hanc excipit<sup>7</sup> ea, quæ ob vastas solitudines *deserta* vocatur. His partibus<sup>8</sup> adhæret Arabia *felix*, regio angusta, sed cinnâmi, thuris<sup>9</sup> aliorumque odōrum, feracissima.<sup>10</sup> Multæ ibi gentes sunt, quæ fixas sedes non habeant, Nomâdes a Græcis appellatæ. Lacte<sup>11</sup> et carne<sup>12</sup> ferinâ<sup>13</sup> vescuntur. Multi etiam Arābum populi latrociniis vivunt.<sup>14</sup> Primus<sup>15</sup> e Romanis Ælius Gallus in hanc terram cum exercitu penetravit.

53. Camēlos inter armenta pascit Oriens. Duo harum sunt genera, Bactriānæ et Arabiæ. Illæ<sup>16</sup> bina<sup>17</sup> habent in dorso tubera, hæ<sup>16</sup> singula; unum autem sub pectore, cui<sup>18</sup> incumbant. Dentium ordine superiore carent.<sup>19</sup> Sitim<sup>20</sup> quadriduo<sup>21</sup> tolerant; aquam antequàm bibant, pedibus<sup>22</sup> turbant. Vivunt quinquagenis<sup>23</sup> annis; quædam etiam centenis.

54. Ex Arabiâ pervenitur<sup>24</sup> in Babyloniam,<sup>25</sup> cui<sup>26</sup> Babylon nomen<sup>26</sup> dedit, Chaldaicarum<sup>27</sup> gentium caput,<sup>28</sup> urbs et magnitudine<sup>29</sup> et divitiis clara. Semirāmis eam condiderat, vel, ut multi crediderunt, Belus, cujus regia ostenditur. Murus

1. Genitive by R. 11.

2. Gram. R. 45, Obs. 1.

3. The order is, *ex succo latente in conchis quæ etiam vocantur purpuræ*.

4. 'It is descended'; where the impersonal verb is used, as is frequently the case, to express a general fact.

5. Adjectives agreeing with *mare* understood.

6. *Peninsulam . . . . porrectam*.

7. *Excipit*, 'follows,' 'is next to'; the order is, *ea (pars) quæ vocatur DESERTA ob vastas solitudines, excipit hanc (partem)*. See map 1, latitudes 20° and 30°.

8. *His partibus*, 'to these parts,' that is, 'to Arabia *deserta*'; see Gram. R. 17, top of p. 180.

9. Gram. nouns in *us*, p. 46, Exc. 3.

10. See *ferax* in Gram. R. 14, 5th list of adjectives.

11. R. 21.

12. Gram. bottom of p. 39.

13. Gram. R. 2, Obs. 2.

14. See *vivo* in the list of verbs under R. 21.

15. *Primus e Romanis*, 'was the first of the Romans, who'; *e Romanis* for *Romanorum* by R. 11, Obs. 2.

16. Gram. p. 85, Obs. 8.

17. *Bina*, 'two each.' For the use of the distributive numbers, see Vocabulary, under *bina*.

18. R. 17. "Many verbs compounded," &c.

19. R. 20.

20. See *sitis* in Gram. p. 50, Exc. 1.

21. R. 56.

22. R. 49.

23. See note 17 above.

24. See note 4, above.

25. See maps 14 and 15.

26. Governed by *dedit* by R. 25.

27. Gram. p. 73, Obs. 6.

28. *Caput* agrees with *Babylon* by R. 1.

29. See Gram. R. 7, Obs. 3, by which *clara* is in the nominative agreeing with *urbs*, rather than in the ablative, agreeing with *magnitudine*.

exstructus laterculō<sup>1</sup> coctīli, triginta et duos pedes<sup>2</sup> est latus, ita ut quadrīgæ inter se occurrentes sine periculo commeari dicantur; altitūdo ducentorum pedum<sup>3</sup>; turres autem denis pedibus<sup>4</sup> quàm murus altiores sunt. Totius operis ambitus sexaginta millia<sup>5</sup> passuum complectitur. Mediam<sup>6</sup> urbem<sup>7</sup> permeat Euphrates. Arcem habet viginti stadiorum<sup>8</sup> ambitu<sup>9</sup>; super<sup>10</sup> eā pensiles horti conspiciuntur, tantæque sunt moles tamque firmæ, ut onera nēmōrum sine detrimento ferant.<sup>11</sup>

55. Amplissima<sup>12</sup> Asiæ regio India primū patefacta est armis<sup>13</sup> Alexandri Magni, regis Macedoniæ, cujus exemplum successores secuti<sup>14</sup> in interiora<sup>15</sup> Indiæ penetravērunt. In eo tractu, quem Alexander subēgit, quinque millia oppidorum fuisse,<sup>16</sup> gentesque novem, Indiamque tertiam partem<sup>17</sup> esse terrarum omnium, ejus comites scripserunt. Ingentes ibi sunt amnes, Indus et Indo<sup>18</sup> major Ganges. Indus in Paropamisō<sup>19</sup> ortus undeviginti amnes recipit, totidem Ganges<sup>20</sup> interque eos plures navigabiles.<sup>21</sup>

56. Maxima in Indiâ gignuntur animalia. Canes ibi grandiores cæteris.<sup>22</sup> Arbōres tantæ proceritatis<sup>23</sup> esse traduntur, ut<sup>24</sup> sagittis superjāci nequeant. Hoc<sup>25</sup> efficit ubertas soli, temperies cæli, aquarum abundantia. Immanes quoque

1. See Gram. R. 49, Obs. 3; also p. 65, Obs. 5, for the class of nouns to which *laterculus* belongs.

2. R. 55.

3. R. 55, Obs. 2.

4. *Pedibus* in ablative by R. 61, Obs. 5.

5. See R. 11; *mille passuum*, 'a mile.'

6. Gram. R. 2, Obs. 3.

7. R. 45.

8. Governed by *arcem* by R. 6, or it may be referred to R. 55, Obs. 2.

9. *In* understood.

10. See R. 44; *ea* agrees with *arce* understood.

11. *Ferant* agrees with *illi* understood, referring to *horti*.

12. The order is, *India, amplissima regio Asiæ*.

13. R. 49.

14. *Secuti*, 'following.'

15. Agrees with *loca* understood, by which *India* is governed.

16. *Fuisse*, 'that there were': the principal verb is here placed at the end of the

sentence, which is in accordance with the genius of the Latin language. According to English idiom the order would be, *ejus comites scripserunt fuisse in eo tractu, quem Alexander subegit, quinque millia oppidorum que novem, &c.*

17. 'The third part,' for the ancients knew nothing of America.

18. See R. 61.

19. See map 14.

20. *Ganges* nominative to *recipit* understood, *Ganges* recipit totidem amnes.

21. Gram. p. 73, 7th class of adjectives; *plures*, 'very many.'

22. *Cæteris* agrees with *canibus* understood, and is governed by *grandiores* by R. 61.

23. Genitive by R. 7.

24. *Ut nequeant superjaci*, 'that they cannot be shot over.'

25. The order is, *ubertas soli, temperies cæli, abundantia aquarum efficit hoc: ubertas and temperies* are each nominatives to *efficit* understood.

serpentes alit,<sup>1</sup> qui elephantos morsu et ambitu<sup>2</sup> corporis conficiunt. Solum<sup>3</sup> tam pingue et ferax, ut mella frondibus<sup>4</sup> defluant, sylvæ lanas ferant, arundinum internodia<sup>5</sup> fissa cymbarum usum præbeant,<sup>6</sup> binosque,<sup>7</sup> quædam etiam ternos homines vehant.

57. Incolarum habitus moresque diversi.<sup>8</sup> Lino<sup>9</sup> alii vestiuntur et lanis arborum, alii ferarum aviumque pellibus, pars nudi incēdunt.<sup>10</sup> Quidam<sup>11</sup> animalia occidēre eorumque carnibus<sup>12</sup> vesci nefas<sup>13</sup> putant; alii piscibus tantum aluntur. Quidam<sup>14</sup> parentes et propinquos, prius quàm annis et macie conficiantur, velut hostias cædunt eorumque visceribus<sup>15</sup> epulantur; ubi senectus eos morbusve invadit, mortem in solitudine æquo animo<sup>16</sup> exspectant. Ii, qui sapientiam profitentur, ab ortu solis ad occasum stare solent, solem<sup>17</sup> immobilibus oculis intuentes; ferventibus arenis toto die<sup>18</sup> alternis pedibus<sup>19</sup> insistent. Mortem non exspectant, sed sponte<sup>20</sup> arcessunt, in rogos incensos se præcipitantes.<sup>21</sup>

58. Maximos India elephantos<sup>22</sup> gignit, adeoque feroces, ut Afri elephantum illos paveant nec contueri audeant.<sup>23</sup> Hoc animal cætera omnia docilitate superat. Discunt arma jacere, gladiatorum more<sup>24</sup> congregi, saltare et per funes incedere. Plinius narrat, Romæ<sup>25</sup> unum<sup>26</sup> segnioris ingenii<sup>27</sup> sæpius castigatum esse<sup>26</sup> verberibus, quia tardius accipiebat, quæ<sup>28</sup>

1. Agrees with *India* understood.

2. *Ambitu corporis*, 'by the folds of their body'

3. *Est* understood.

4. See R. 45.

5. *Internodia*, 'the joints,' or rather, 'the spaces between the joints.'

6. *Præbeant usum*, 'answer the purpose.'

7. *Binos homines*, 'two men each.'

8. Supply *sunt*.

9. *Lino* governed by *vestiuntur*, by rules 27 and 28; so also *lanis* and *pellibus*.

10. Gram. R. 3, Obs. 4.

11. Gram. p. 85, Obs. 5.

12. R. 21.

13. Gram. R. 4, Obs. 4.

14. The order is, *quidam cædunt parentes*, &c.

15. Gram. list of verbs after R. 21.

16. R. 49.

17. Governed by *intuentes*, by rules 18 and 31.

18. R. 56.

19. *Alternis pedibus*, 'on each foot, alternately.' Many of the Heathen, at this day, inflict every species of torture upon themselves, that they may gain a reputation for superior sanctity, and secure the favor of their idol gods.

20. See *sponte* in Gram. 3d class. of defective nouns, top of p. 60.

21. *Præcipitantes se*, 'by throwing themselves'; the participle frequently in this manner expresses the means by which any thing is done.

22. See *elephantus* in Gram. p. 64.

23. See *audeo* in Gram. bottom of p. 148.

24. R. 49.

25. R. 50.

26. R. 4.

27. R. 7.

28. *Ea* understood: *ea quæ*, 'those things which.'



tradebantur; eundem repertum esse noctu<sup>1</sup> eadem meditantem.<sup>2</sup> Elephantis gregatim<sup>3</sup> semper ingrediuntur. Ducit agmen maximus<sup>4</sup> natus, cogit is, qui ætate ei<sup>5</sup> est proximus. Annem transituri<sup>6</sup> minimos præmittunt. Capiuntur foveis. In has ubi elephas deciderit, cæteri ramos congerunt, aggeres construunt, omnique vi conantur extrahere. Domantur fame et verberibus. Domiti<sup>7</sup> militant et turres armatorum in hostes ferunt, magnæque ex parte<sup>8</sup> Orientis bella conficiunt. Totas acies prosternunt,<sup>9</sup> armatos protèrunt. Ingens dentibus<sup>10</sup> pretium. In Græciâ ebur ad<sup>11</sup> deorum simulacra tamquam pretiosissima materia<sup>12</sup> adhibetur; in extremis<sup>13</sup> Africæ positum vicem<sup>14</sup> in domiciliis præbet, sepesque<sup>15</sup> in pecorum stabulis elephantorum dentibus<sup>16</sup> fiunt. Inter omnia animalia maximè odèrunt<sup>17</sup> murem. Infestus<sup>18</sup> elephanto etiam rhinoceros, qui nomen habet a cornu, quod in naso gerit. In pugna maximè adversarii alvum petit,<sup>19</sup> quam<sup>20</sup> scit esse molliorem.<sup>21</sup> Longitudine elephantum ferè exæquat; crura<sup>22</sup> multò breviora; color luteus.

59. Etiam psittacos India mittit. Hæc avis humanas voces optimè reddit. Quum loqui discit, ferreo radio<sup>23</sup> verberatur, aliter enim non sentit ictus. Capiti<sup>24</sup> ejus eadem est duritia, quæ rostro. Quum devolat, rostro se excipit,<sup>25</sup> eique<sup>26</sup> innititur.

1. See *noctu* in Gram. foot of p. 59.

2. *Meditantem*, 'practising.'

3. Gram. p. 159, "Derivation, &c. of Adverbs."

4. See Gram. p. 80, line 14.

5. R. 12.

6. *Transituri*, 'when about to cross.'

7. *Domiti*, 'when tamed.'

8. *Magnâ ex parte*, 'in a very great degree,' meaning that the fate of battles is chiefly decided by the elephants, as is the case in the East.

9. Agrees with *illi* understood, referring to the elephants.

10. *Est* understood. See Gram. p. 179, under R. 17, "Est taken," &c.

11. *Ad* 'for.'

12. *Materia* is a redundant noun, though not mentioned in the list on p. 64 of the Gram.: but *materies* may be found under *res*

in p. 56, and *materia* on p. 22, under nouns of the 1st declension.

13. *Partibus* understood.

14. See Gram. p. 60, 5th class of nouns: *præbet vicem*, 'it supplies the place of.'

15. See *sepes*, Gram. p. 64.

16. Gram. R. 49, Obs. 3.

17. Gram. p. 149.

18. Gram. 3d class of adj. under R. 12.

19. See *petere* in Gram. p. 233, last definition but one under the word.

20. Acc. by R. 4.

21. *Molliorem*, 'the tenderest,' that is, *molliorem alteris partibus*.

22. *Sunt* understood.

23. R. 49.

24. The order is, *eadem duritia est ejus capiti, quæ (est ejus) rostro*. *Capiti* in dat. by R. 17; as above in note 10.

25. *Excipit se*, 'it sustains itself.'

26. See Gram. R. 17, 111, foot of p. 179.



60. Testudines<sup>1</sup> tantæ magnitudinis Indicum mare emittit, ut singulârum<sup>2</sup> testis<sup>3</sup> casas<sup>3</sup> intēgant. Insulas Rubri præcipuè maris his navigant<sup>4</sup> cymbis. Capiuntur obdormiscentes in summâ<sup>5</sup> aquâ, id quod proditur<sup>6</sup> stertentium sonitu. Tum terni<sup>7</sup> adnātant, a duobus in dorsum vertitur, a tertio laqueus injicitur, atque ita a pluribus in littore<sup>8</sup> stantibus trahitur. In mari testudines conchyliis<sup>8</sup> vivunt; tanta enim oris est duritia, ut lapides comminuant; in terram egressæ, herbis.<sup>9</sup> Pariunt ova, ovis<sup>10</sup> avium similia, ad centēna<sup>11</sup> numero; eaque<sup>12</sup> extra aquam defossâ terrâ cooperiunt.

61. Margaritæ Indici oceani omnium<sup>13</sup> maximè<sup>13</sup> laudantur. Inveniuntur in conchis, scopulis<sup>14</sup> adhærentibus. Maxima laus est<sup>15</sup> in candore, magnitudine, lævōre, pondere. Rarò duæ inveniuntur, quæ sibi<sup>16</sup> ex omni parte sint similes. Has auribus<sup>17</sup> suspendere,<sup>18</sup> feminarum est gloria. Duos maximos uniones Cleopatra, Ægypti regīna, habuisse dicitur. Horum<sup>19</sup> unum,<sup>20</sup> ut Antonium magnificentiâ superaret in cœnâ aceto<sup>21</sup> solvit, solutum<sup>22</sup> hausit.

62. Ægyptus,<sup>23</sup> inter Catabathmum<sup>24</sup> et Arabas posita, a plurimis<sup>25</sup> ad Asiam refertur; alii Asiam Arabico sinu terminari existimant. Hæc regio, quamquam expers est imbrium,<sup>26</sup> mirè tamen est fertilis. Hoc<sup>27</sup> Nilus efficit, omnium fluviorum,<sup>28</sup> qui in mare internum effunduntur, maximus.<sup>28</sup> Hic<sup>29</sup>

1. Order, *Indicum mare emittit testudines tantæ magnitudinis.*

2. *Singularum*, 'of one.'

3. R. 27.

4. *Navigant*, that is, *homines navigant*.

5. Gram. R. 2, Obs. 3.

6. *Id quod proditur*, 'a thing which is discovered'; *id* refers to the state of sleeping of these tortoises, and is here used elliptically with *est* or something of the kind understood: 'it is a state which is discovered.'

7. *Terni* agrees with *homines* understood.

8. Gov. by *vivunt*; see Gram. list of verbs under R. 21.

9. *Vivunt* understood.

10. *Similia ovis avium*, see R. 12.

11. *Ad centena*, the distributive number, 'about a hundred at a time.' For this definition of *ad*, see Gram. p. 199, "*Ad* seems sometimes to be taken adverbially."

12. *Ea*, that is, *ea ova*.

13. R. 41.

14. *Scopulis* governed by *adhærentibus*, by R. 17, III, and this word agrees with *conchis*.

15. *Maxima laus est*, 'their chief excellence consists.'

16. R. 12.

17. *Auribus* governed by *suspendere*, by R. 25.

18. See Gram. R. 3, Obs. 2.

19. R. 11.

20. *Unum* governed by *solvit*.

21. *Aceto* governed by *in* understood; supply also *et* after *solvit*, to connect *solvit* to *hausit*.

22. Agrees with *eum* understood, referring to *unionem*.

23. See map 20.

24. *Catabathmus* may be found on map 18, longitude 43°.

25. *Auctoribus* understood.

26. R. 14; see *expers* in the 3d class of adjectives.

27. *Hoc* is governed by *efficit*, and refers to the richness of the soil.

28. R. 11.

29. See the Vocabulary, for a correct account of the origin of the Nile.

in desertis Africæ oritur, tum ex Æthiopiâ descendit in Ægyptum, ubi de altis rupibus præcipitatus usque ad <sup>1</sup> Elephantidem urbem fervens adhuc decurrit. Tum demum fit placidior. Juxta Cercasorum oppidum in plures amnes dividitur, et tandem per septem ora effunditur in mare.

63. Nilus, nivibus <sup>2</sup> in Æthiopiæ montibus solutis, <sup>2</sup> crescere incipit Lunâ <sup>3</sup> novâ post solstitium per quinquaginta ferè dies; totidem diebus <sup>4</sup> minuitur. Justum incrementum est cubitorum <sup>5</sup> sedecim. Si minores sunt aquæ, non omnia rigant. Maximum incrementum fuit cubitorum duodeviginti; minimum quinque. Quum stetere aquæ, aggeres <sup>6</sup> aperiuntur, et arte aqua in agros <sup>7</sup> immittitur. Quum omnis recesserit, agri irrigati et limo obducti seruntur.

64. Nilus crocodilum alit, belluam quadrupedem, in terrâ non minùs quàm in flumine hominibus infestam. Unum hoc animal terrestris linguæ usu <sup>8</sup> caret; dentium <sup>9</sup> plures habet ordines; maxilla inferior est immobilis. Magnitudine <sup>10</sup> excedit plerumque duodeviginti cubita. <sup>11</sup> Parit ova anserinis <sup>12</sup> non majora. Unguibus etiam armatus est, et cute contra omnes ictus invictâ. Dies in terrâ agit, noctes <sup>13</sup> in aquâ. Quum satur est et in littore somnum capit, ore <sup>14</sup> hiante, trochilus, parva avis, dentes ei <sup>15</sup> faucesque purgat. Sed hiantem conspicatus ichneumon, per <sup>16</sup> easdem fauces, ut telum aliquod immissus, erōdit alvum. Hebētes oculos dicitur habere in aquâ, extra aquam acerrimos. Tentyritæ, in insulâ Nili habi-

1. Gram. foot of p. 199.

2. R. 62.

3. R. 56.

4. R. 56.

5. R. 55, Obs. 2.

6. Egypt is intercepted by canals, in order to extend the waters of the river through every part of the country. These are kept shut by sluices or 'dams' (*aggeres*) until the Nile has attained its proper height (*stetere aquæ*). Thus by these artificial constructions (*arte*) the country is irrigated.

7. R. 45, Obs. 1.

8. R. 20.

9. Gram. p. 52, Exc. 2.

10. R. 49.

11. R. 55. See also Gram. p. 64, "Redundant Nouns."

12. Agrees with *ovis* understood, which would be in the ablative by R. 61.

13. Governed by *agit* understood.

14. *Ore* in the ablative by R. 62.

15. As has been before remarked the use of the dative is not well explained in Adam's Grammar. *Ei* would generally be placed as the dative for the genitive by R. 6, Obs. 4. But it expresses much more than *eius* would. The dative (Scheller, Lat. Gram. vol. II. p. 1.) is generally used in answer to the question, *to* or *for* *whom* or *what*? *whereto*? *to* *whose* *advantage*? *to* *what* *end*? as, *Non omnibus dormio*, 'I do not sleep for all,' that is, 'to please all.' Here *dentes ei purgat* may be rendered 'he picks his teeth for him.' Obs. 1, under R. 12, in Adam, applies in this case.

16. The order is, *immissus per easdem fauces, ut aliquod telum*.

tantes, diræ<sup>1</sup> huic belluæ<sup>1</sup> obviām ire audent, eamque incredibili audaciā expugnant.

65. Aliam etiam belluam Nilus alit, hippopotāmum; ungulis<sup>2</sup> binis, dorso<sup>2</sup> equi et jubā et hinnītu; rostro<sup>2</sup> resīmo, caudā<sup>2</sup> et dentibus aprorum. Cutis impenetrabilis,<sup>3</sup> præterquā si humore madeat. Primus<sup>4</sup> hippopotāmum et quinque crocodilos M. Scaurus ædilitatis suæ ludis<sup>5</sup> Romæ<sup>6</sup> ostendit.

66. Multa in Ægypto mira sunt et artis et naturæ opera. Inter ea,<sup>7</sup> quæ manibus hominum facta sunt, eminent pyramides, quarum maximæ sunt et celeberrimæ in monte sterili inter Memphin oppidum et eam partem Ægypti, quæ Delta vocatur. Amplissimam<sup>8</sup> earum trecenta sexaginta sex hominum millia annis<sup>9</sup> viginti extruxisse traduntur. Hæc octo jugera soli<sup>10</sup> occupat; unumquodque latus octingentos octoginta tres pedes<sup>11</sup> longum est; altitudo a cacumine, pedum<sup>12</sup> quindēcim millium. Intus in eā est puteus octoginta sex cubitorum. Ante has pyramides Sphinx est posita miræ magnitudinis.<sup>13</sup> Capitis<sup>14</sup> ambitus centum duos pedes habet; longitudo est pedum<sup>15</sup> centum quadraginta trium; altitudo a ventre usque ad summum capitis apicem sexaginta duorum.<sup>15</sup>

67. Inter miracula Ægypti commemoratur etiam Mæris lacus,<sup>16</sup> quingenta millia passuum in circuitu patens; Labyrinthus,<sup>17</sup> ter mille domos<sup>18</sup> et regias duodecim uno pariēte amplexus, totus marmore<sup>19</sup> exstructus tectusque; turris denique in insulâ Pharo, a Ptolemæo, Lagi filio, condita. Usus ejus<sup>20</sup> navibus noctu<sup>21</sup> ignes ostendere ad prænuntianda<sup>22</sup> vada portûsque introitum.<sup>23</sup>

1. *Belluæ* governed by *obviām*, by R. 41: for the "primitive," see *obvius* in Gram. under the 7th class of adjectives, R. 12.

2. The ablative of *quality*; see R. 7, which might be better expressed thus, *When one substantive is used to describe the quality, property, form, &c. of another substantive, it is put in the ablative, either with or without an accompanying adjective.*

3. *Est* understood.

4. *Primus ostendit*, 'was the first who exhibited.'

5. R. 56.

6. R. 50.

7. *Opera* understood.

8. The order is, *trecenta sexaginta sex millia hominum trad. ex. amp. earum.*

9. R. 56.

10. *Soli* a noun in the gen.

11. R. 55.

12. See Gram. R. 55, Obs. 2.

13. See note 2, above.

14. The order is, *ambitus capitis habet, &c.*

15. See note 12, above.

16. Gram. p. 55, Exc. 2.

17. *Commemoratur* understood.

18. *Domos*, 'chambers' or 'apartments.'

19. Gram. R. 49, Obs. 3.

20. *Erat* understood.

21. Gram. p. 59, 2d class of defective nouns.

22. R. 36.

23. *Prænuntiandum* understood.



68. In palustribus Ægypti regionibus papyrum nascitur. Radicibus<sup>1</sup> incolæ pro ligno utuntur; ex ipso autem papyro navigia texunt, e libro vela, tegētes, vestem,<sup>2</sup> ac funes. Succi causâ etiā mandunt<sup>3</sup> modò crudum, modò decoctum. Præparantur ex eo etiā chartæ. Chartæ ex papyro usus post Alexandri demum victorias repertus est. Primò enim scriptum<sup>4</sup> in palmarum foliis, deinde in libris quarundam arbörum; postea publica monimenta plumbeis tabulis<sup>5</sup> confici, aut marmoribus mandari cæpta sunt. Tandem æmulatio regum Ptolemæi et Eumēnis in bibliothēcis condendis<sup>6</sup> occasionem dedit membrānas Pergāmi inveniendi. Ab eo inde tempore<sup>7</sup> libri<sup>8</sup> modò in chartâ ex papyro factâ, modò in membranis scripti sunt.

69. Mores incolarum Ægypti ab aliorum populorum moribus vehementer discrepant. Mortuos nec cremant, nec sepeliunt; verùm<sup>9</sup> arte medicatos intra penetralia collōcant. Negotia extra domos feminæ, viri domos et res domesticas curant; onera illæ<sup>10</sup> humeris, hi capitibus gerunt. Colunt effigies multorum animalium et ipsa animalia. Hæc interfecisse<sup>11</sup> capitale<sup>11</sup> est; morbo extincta lugent<sup>12</sup> et sepeliunt.

70. Apis omnium Ægypti populorum numen est; bos<sup>13</sup> niger cum candidâ in dextro latere maculâ; nodus<sup>14</sup> sub linguâ, quem canthārum appellant. Non fas est eum<sup>15</sup> certos vitæ annos excedere. Ad hunc vitæ terminum quum pervenerit, mersum<sup>16</sup> in fonte enēcant. Necatum<sup>17</sup> lugent, aliūque quærent, quem<sup>18</sup> ei substituant; nec tamen<sup>19</sup> unquam diu

1. R. 21.

2. *Vestem*, 'clothing.'

3. See *mando* in Gram. p. 152, 'near the foot.'

4. *Scriptum* (est understood) is an impersonal verb.

5. R. 49, Obs. 3.

6. R. 36.

7. *Ab eo inde tempore*, 'thenceforth,' 'from that time.'

8. *Libri scripti sunt*.

9. Order, *verum collocant* (eos) *medicatos arte inter penetralia*.

10. *Illæ*, 'the former': order, *illæ gerunt onera humeris*, (R. 49,) *hi* (gerunt onera understood) *capitibus*.

11. See Gram. R. 2, Obs. 1, and R. 3, Obs. 2.

12. *Lugent* governs *ea animalia* understood, by R. 18; see also Gram. p. 153, 2d class of "Redundant Verbs."

13. See *bos* in Gram. p. 52.

14. *Nodus* nominative to *est* understood: it might have been *nodo* in the ablative, governed by *cum*, like *maculâ*.

15. See R. 4.

16. The order is, *enecant* (eum) *mersum in fonte*; literally, 'they kill it immersed in water'; better, 'by immersing it.'

17. *Eum bovem* understood.

18. R. 25.

19. *Tamen*, 'notwithstanding,' that is, notwithstanding the particular marks necessary for the bull to have.



quæritur. Delūbra ei<sup>1</sup> sunt gemina, quæ thalāmos vocant, ubi populus auguria captat. Alterum<sup>2</sup> intrāsse lætum est; in altero dira portendit. Pro bono etiam habetur<sup>3</sup> signo, si e manibus consulentium<sup>4</sup> cibum capit. In publicum procedentem<sup>5</sup> grex puerorum comitatur, carmenque<sup>6</sup> in ejus honorem canunt, idque<sup>7</sup> videtur intelligere.

71. Ultra<sup>8</sup> Ægyptum Æthiōpes habitant. Horum populi quidam Macrobiani vocantur, quia paulò quàm nos<sup>9</sup> diutiùs vivunt. Plus auri<sup>10</sup> apud eos reperitur, quàm æris; hanc ob causam æs illis videtur pretiosius. Ære<sup>11</sup> se exornant, vincula auro<sup>12</sup> fabricant. Lacus<sup>13</sup> est apud eos, cujus aqua tam est liquida atque levis, ut nihil eorum, quæ immittuntur, sustinere queat;<sup>14</sup> quare arborum quoque folia non innātant aquæ,<sup>15</sup> sed pessum aguntur.

72. Africa ab oriente terminatur Nilo; a cæteris partibus mari. Regiones ad mare positæ eximiè sunt fertiles; interiores incultæ et arēnis sterilibus tectæ, et ob nimium calorem desertæ. Prima pars ab occidente est Mauritania.<sup>16</sup> Ibi mons præaltus Abŷla,<sup>16</sup> Calpæ<sup>17</sup> monti in Hispaniâ oppositus. Hi montes columnæ Herculis appellantur. Fama est, ante Herculem<sup>18</sup> mare internum terris<sup>19</sup> inclusum fuisse, nec exitum habuisse in Oceānum; Herculem autem junctos montes diremissee et mare junxissee cum Oceano. Cæterum regio illa est ignobilis et parvis tantum oppidis habitatur. Solum<sup>20</sup> melius quàm incōlæ.<sup>21</sup>

1. Gram. R. 17, ¶.

2. The order is, *intrāsse alterum est lætum*; (fuisse) *in altero portendit dira*: see Gram. R. 3, Obs. 2, and R. 2, Obs. 1, 'to have entered the one is esteemed fortunate.'

3. *Habetur* is used impersonally.

4. *Consulentium* agrees with *hominum* understood.

5. *Procedentem* agrees with *bovem*, which would be governed by *comitatur*.

6. *Que* connects *comitatur* and *canunt*.

7. Order, *que* (bos) *videtur intelligere id*.

8. *Ultra*, 'beyond,' that is, nearer the source of the Nile.

9. *Vivimus*, understood, instead of *nobis* without *quàm*: see Gram. R. 61, Obs. 2.

10. Gram. R. 8, Obs. 2.

11. Gram. R. 27.

12. Gram. R. 49, Obs. 3.

13. Gram. p. 55, Exc. 2.

14. See *queo*, Gram. p. 145; the order is, *ut queat sustinere nihil eorum, quæ immittuntur*.

15. *Aquæ* governed by *innatant* by R. 17, III. "Verbs compounded with *in*," &c.

16. See map 19.

17. See page 1, note 8.

18. *Ante Herculem*, 'before the time of Hercules.'

19. R. 49.

20. *Est* understood.

21. Gram. R. 61, Obs. 2.

73. Numidia<sup>1</sup> magis culta et opulentior. Ibi satis longo a littore intervallo<sup>2</sup> saxa cernuntur attrita fluctibus, spinæ piscium, ostreorumque<sup>3</sup> fragmenta, ancōræ etiam cautibus infixæ, et alia ejusmodi<sup>4</sup> signa maris olim usque ad<sup>5</sup> ea loca effusi. Finitima regio, a promontorio Metagonio ad aras Philænorum, propriè vocatur Africa.<sup>6</sup> Urbes in eâ celeberrimæ Utica et Carthāgo, ambæ a Phœnicibus conditæ. Carthaginem divitiæ,<sup>7</sup> mercaturâ imprimis comparatæ, tum bella cum Romanis gesta, excidium denique illustravit.

74. De aris Philænorum hæc narrantur. Pertinacissima fuerat contentio inter Carthaginem et Cyrēnas<sup>8</sup> de finibus. Tandem placuit, utrinque eodem tempore juvenes<sup>9</sup> mitti, et locum,<sup>9</sup> quò convenissent, pro finibus haberi. Carthaginensium legati, Philæni fratres, paulò ante tempus constitutum egressi esse dicuntur. Quod quum Cyrenensium legati intellexissent, magna exorta esset contentio, tandem Cyrenenses dixerunt, se tum demum hunc locum pro finibus habituros esse, si Philæni se<sup>9</sup> ibi vivos obrui passi essent. Illi conditionem accepērunt. Carthaginienses<sup>10</sup> autem animosis juvenibus in illis ipsis locis, ubi vivi sepulti sunt, aras consecraverunt, eorumque virtutem æternis honoribus prosecuti sunt.

75. Inde ad Catabathmum<sup>11</sup> Cyrenaïca porrigitur, ubi Ammōnis oraculum et fons quidam, quem Solis<sup>12</sup> esse dicunt. Hic fons mediâ nocte<sup>13</sup> fervet,<sup>14</sup> tum paulatim tepescit; <sup>15</sup> sole<sup>13</sup> oriente fit frigidus; per meridiem maximè riget. Cata-

1. See map 19.

2. *Satis longo intervallo*; Gram. R. 55, Obs. 3.

3. See *ostreum* in the list of nouns, Gram. p. 64.

4. *Ejusmodi*, 'of that kind.'

5. *Usque ad*. See Gram. bottom of p. 199.

6. *Africa propria*, or 'Africa properly so called,' corresponds to the present state of Tunis. See map 19, longitude 28°. For the 'Altars of the Philæni,' see map 18, longitude 35°.

7. See Gram. p. 62, 7th class of irregular nouns. The order is, *divitiæ comparatæ imprimis mercaturâ, tum bella gesta cum*

*Romanis, denique excidium illustravit Carthaginem*; for *illustraverunt*, see Gram. R. 59, Obs. 4.

8. See *Cyrenæ* on map 18, longitude 40°.

9. Accusative by R. 4.

10. Order, *Carthaginenses consecraverunt aras animosis juvenibus*.

11. See map 18, longitude 45°. It was called *Catabathmus magnus*.

12. *Fontem* understood: 'which they call the Sun's.'

13. R. 56.

14. Gram. p. 152. See *ferveo* in the 2d class of "Redundant Verbs."

15. Gram. p. 154, "Inceptive Verbs."

bathmus vallis est devexa versùs Ægyptum. Ibi finitur Africa. Proximi his <sup>1</sup> populi urbes non habent, sed in tuguriis vivunt, quæ mapalia vocantur. Vulgus <sup>2</sup> pecudum vestitur pellibus.<sup>3</sup> Potus est lac succusque baccarum; cibus caro. Interiores etiam incultiùs vivunt. Sequuntur greges suos, utque hi pabulo ducuntur, ita <sup>4</sup> illi tuguria sua promōvent. Leges nullas habent, nec in commune <sup>5</sup> consultant. Inter hos Troglodytæ in specubus habitant, serpentibusque <sup>6</sup> aluntur.

76. Ferarum <sup>7</sup> Africa feracissima. Pardos, panthēras, leones gignit, quod belluarum genus Europa ignōrat. Leoni <sup>8</sup> præcipua generositas. Prostratis <sup>9</sup> parcere dicitur; in infantes nonnisi summâ fame sævit. Animi <sup>10</sup> ejus index cauda, quam, dum placidus est, immotam servat; dum irascitur, terram et se ipsum eâ flagellat. Vis summa in pectore. Si fugere cogitur, contemtim cedit, quàm diu spectari potest; in silvis acerrimò cursu <sup>11</sup> fertur.<sup>12</sup> Vulneratus percussorem novit, et in quantâlibet multitudine appetit. Hoc <sup>13</sup> tam sævum animal gallinacei cantus terret. Domatur etiam ab hominibus. Hanno Pœnus primus leonem mansuefactum ostendisse dicitur. Marcus autem Antonius, triumvir, primus, post pugnam in campis Philippicis, Romæ <sup>14</sup> leones ad currum junxit.

77. Struthiocamēli Africi altitudinem equitis equo insidentis exæquant, celeritatem <sup>15</sup> vincunt. Pennæ ad hoc demum videntur datæ, ut currentes adjūvent; nam a terrâ tolli non possunt. Ungulæ cervinis <sup>16</sup> sunt similes. His in fugâ comprehendunt lapides, eosque contra sequentes jaculantur. Omnia concōquunt. Cæterùm magna iis <sup>17</sup> stoliditas, ita ut, quum caput et collum frutice occultavērint, se latēre existiment. Pennæ eorum quærantur ad ornatum.

1. *His*, that is, *his locis*.

2. Gram. p. 34, Exc. 4.

3. Ablative by Rules 27 and 28.

4. As their flocks wander in quest of food, so these pastoral tribes change their habitations.

5. *In commune*, 'for the common interest.'

6. R. 49.

7. See *ferax* in Gram. 5th class of adjectives under R. 14.

8. Gram. R. 17, ¶.

9. That is, *iis*, *qui sese prosternunt*. R. 17, iv.

10. *Cauda* (est) *index ejus animi*.

11. R. 49.

12. *Fertur*, 'he is carried,' that is, 'he goes.'

13. Order, *cantus gallinacei terret hoc*, &c.

14. R. 50.

15. That is, *vincunt celeritatem equitis insidentis equo*.

16. *Cervinis*, that is, *cervinis ungulis*. See R. 12.

17. R. 17, ¶.

78. Africa serpentes generat vicenorum cubitorum ; nec <sup>1</sup> minores India. Certè Megasthenes scribit, serpentes ibi in tantam magnitudinem adolescere, ut solidos <sup>2</sup> hauriant cervos taurosque. In primo Punico bello ad flumen Bagrădam serpens centum viginti pedum a Regulo, imperatore Romano, ballistis et tormentis expugnata esse fertur. Pellis ejus et maxillæ diu Romæ in templo quodam asservatæ sunt. In Indiâ serpentes perpetuum bellum cum elephantis gerunt. Ex arboribus se in prætereuntes præcipitant gressusque ligant nodis. Hos nodos elephantis manu <sup>3</sup> resolvunt. At dracones in ipsas elephantorum <sup>4</sup> nares caput condunt spiritumque præcludunt ; plerumque in illâ dimicatione utrique commoriuntur, dum victus elephas <sup>4</sup> corruens serpentem pondere <sup>5</sup> suo elidit.

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1. That is, *nec India generat minores* (serpentes).  
2. *Solidos*, 'whole.'

3. *Manu*, 'with their trunk.'

4. See Gram. p. 64, "Redundant Nouns."

5. R. 49.





VOCABULARY.



## VOCABULARY.

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### ABBREVIATIONS.

Adj. adjective ;—pron. pronoun ;—part. participle ;—adv. adverb ;—prep. preposition ; conj. conjunction ;—m. f. n. and com. masculine, feminine, neuter, and common genders ;—a. n. dep. and pass. active, neuter, deponent, and passive verbs ;—comp. and super. comparative and superlative degrees ;—plur. plural ;—syn. synonyms, or words of nearly similar significations. The declension of nouns are distinguished by the genitive case, and the conjugation of verbs by the infinitive mode.

*A, ab, abs*, prep. (From the Greek *ap* for *apo*, 'from.') *A* is always used before words beginning with a consonant ; *ab*, and *abs*, before vowels. Its primary meaning is, 'from,' with the idea of beginning, as, *a fronte* beginning 'from the front ;' *ab hoc tempore*, 'from this time.' After passive verbs it may be translated, 'by,' as, *peti ab aliquo*, 'to be attacked by any one ;' also, 'on the side of,' as *stare ab aliquo*, 'to stand on the side of any one.' See Adams' Gram. p. 200. In composition, *a* and *ab* signifies 'privation,' or 'separation,' as, *duco*, 'to lead,' *abduco*, 'to lead away ;' *moveo*, 'to move,' *amoveo*, 'to remove ;' *scindo*, 'to cut,' *abscindo*, 'to cut off.'

*Abdēra*, æ. f. a town of Thrace, on the shores of the Ægæan sea, at the east of the river Nestus. It was an opulent city, celebrated for having given birth to the philosophers Democritus and Protagoras.

*Abdo*, ěre, *īdi*, *ītum*, a. (*dare*, 'to give ;' also, 'to put,' or 'place,' and *ab*, 'from,') 'to put away from view,' 'to hide,' 'to conceal.'

*Absorbeo*, ěre, *ui*, and *absorpsi*, *absorptum*, a. (*ab*, 'from,' or 'down,' (conveying the idea of 'separation from' every thing else,) and *sorbeo*, 'to sip,' 'to suck') 'to swallow down,' 'to drink up from the very bottom,' 'to absorb,' 'to devour ravenously.' It is properly said of liquids.

*Absum*, *abesse*, *abfui*, irreg. n. (*ab*, 'from ;' and *sum*, *esse*, 'to be,') 'to be absent from,' 'to be distant,' 'to be free from.' It is often used impersonally ; as, *parum abest*, 'it wants but little ;' *procul absit*, 'may it be far from,' 'may it never happen.'

*Abundantia*, æ, f. (from *abundo*, 'to overflow,' 'to abound,' which is properly said of (*unda*) 'water' rising (*ab*) 'out of,' its proper bounds,) 'abundance,' 'exuberance.'



*Abundo, āre, āvi, ātum*, n. (see *abundantia*,) ‘to overflow,’ ‘to be overstocked,’ ‘to abound.’ Syn. *redundo*, which means more than *abundo*, ‘to superabound,’ ‘to give too much of a thing.’ If a fountain gave plenty of water, we should say *abundat*, if too much, *redundat*.

*Abyla, æ*, f. ‘Abyla,’ a high hill in Africa on the coast of Mauritania, opposite to mount Calpe, in Spain. These eminences were called ‘the Pillars of Hercules,’ it being said that the two continents were anciently united, but that Hercules opened a passage between the Mediterranean and the Atlantic, and set up his pillars as the bounds of western navigation. This passage is now called the Straits of Gibraltar.

*Ac*, conj. ‘and,’ ‘as.’ It is often elegantly placed at the commencement of a sentence. After *æque*, *aliter*, *contra*, *pariter*, &c. it has the signification of ‘as,’ or ‘than.’

*Accessus, ūs*, m. (*ad*, ‘to,’ and *cedo*, ‘to approach,’ ‘to go,’) ‘an approaching,’ or ‘drawing near to,’ ‘approach,’ ‘access,’ ‘admittance.’

*Accipio, ěre, ěpi, eptum*, a. (*ad*, ‘to,’ and *cipio*, ‘to take,’) ‘to take to one’s self,’ ‘to receive,’ ‘to accept;’ hence, ‘to receive what is said,’ that is, ‘to hear,’ ‘to understand,’ ‘to learn :’ *accipere verba*, ‘to hear.’ Syn. *Capĕre, Sumĕre, Rapĕre*. *Capĕre*, ‘to take,’ ‘to get hold of,’ implies the idea of power to take any thing, which may be exerted without the right; also, ‘to hold,’ ‘to contain,’ as, *orbis te non caperet*, ‘the world would not contain you.’ *Sumĕre*, ‘to take,’ ‘to receive,’ implies ‘permission;’ hence, ‘a right,’ and generally denotes ‘to take for the purpose of using.’ *Rapĕre*, ‘to take forcibly,’ ‘to seize.’

*Acer* and *acris, acris, acre*, adj. comp. *acrior*, super. *acerrĭmus*, (from the Greek *ake*, ‘a point,’) ‘sharp,’ in reference to a point; hence, ‘sharp,’ ‘sour,’ ‘pungent,’ in reference to liquors; hence, metaphorically, in reference to the characteristics of men and animals, ‘sharp,’ ‘vehement,’ ‘eager,’ ‘courageous,’ ‘bold;’ also, ‘cruel,’ ‘savage.’ *Acer equus*, ‘a spirited horse.’

*Acĕtum, i*, n. (*aceo*, ‘to be sharp,’) ‘vinegar;’ also, metaphorically, ‘sharpness,’ ‘shrewdness,’ ‘wit.’

*Achæicus, æ, um*, adj. (from the Greek *achaikos*,) ‘Grecian.’ This word originally signified ‘pertaining to Achaia,’ being applied only to that district, in the northern part of Peloponnesus, but afterwards it was applied to all Greece.

*Achelōus, i*, m. a river in Greece, which, rising in mount Pindus and flowing south, divides Acarnania from Ætolia, and discharges itself into the Ionian sea, near the town of Œniadæ.

*Acherusĭa, æ*, f. a lake in Campania, (Italy,) between Misenum and Cumæ. Modern name, *Lago di Fusaro*.

*Acies*, ēi, f. (from the Greek *ake*, 'a point,') 'sharpness,' 'the sharp point' or 'edge' of any thing; hence, 'the front of an army,' which is like the 'edge' of an instrument; but it is also used for the whole 'army,' or for any 'line' of the army; hence, we have *prima acies*, 'the first line.' Syn. *Exercitus*, *Agmen*. *Exercitus* (*exerceo*, 'to exercise,') strictly means 'a band of soldiers trained by exercise.' It is the generic, or most comprehensive term, and answers to our word 'army,' equally applicable whether it be in rest or in motion, whether drawn up in order of battle or scattered. *Acies* is applied to an 'army in martial array.' *Agmen*, (*agere*, 'to drive,') 'an army in motion.'

*Acroceraunia*, ōrum, n. plur. a lofty chain of mountains on the coast of Epirus. So called (from the Greek *akron*, 'a top,' or 'summit,' and *keraunos*, 'thunder,' 'lightning,') from their abrupt summits being often struck with lightning. They were remarkable for attracting storms, and were much dreaded by mariners on this account.

*Acrocorinthos* and *us*, i, f. (from the Greek *akron*, 'a summit,' and *korinthos*, 'Corinth.') a lofty hill that overlooked the city of Corinth.

*Acropolis*, is, f. (from the Greek *akron* and *polis*, 'a city,') the citadel of Athens, which was situated on an elevated rock, abruptly terminating in precipices on every side except the western, from whence alone it was accessible.

*Ad*, prep. Its general signification is 'to,' and to this most of its other definitions may be referred: *ad hoc*, 'to this,' that is, 'in addition to this;' *ad me*, 'to me,' that is, 'before me,' 'in my presence.' See Gram. p. 198. In composition it retains its primary signification of approach, or has that of 'accession,' as, *curro*, 'to run;' *accurro*, 'to run to;' *figo*, 'to fix;' *affigo*, 'to fix in addition,' 'to affix;' *loquor*, 'to speak,' *alloquor*, 'to speak to,' 'to address.'

*Adeò*, adv. (*ad* and *eò*, 'thither,') 'so,' 'so far,' 'to such a degree,' 'inasmuch that.'

*Adhæreo*, hærēre, hæsi, hæsum, n. (*hæreo*, 'to stick,' and *ad*, 'to,') 'to stick to,' 'to adhere to,' 'to be close to.'

*Adhibeo*, ēre, vi, ūtum, a. (*habere*, 'to have,' and *ad*,) literally, 'to have near,' for the purpose of using; hence, 'to use,' 'to employ,' 'to adopt,' 'to admit.'

*Adhuc*, adv. (*ad* and *huc*, 'hither,') 'up to this point,' 'as yet,' 'hitherto.' *Ad* is here joined to an adverb, as in English we say, 'hitherto,' 'hereto.'

*Aditus*, ūs, m. (*ire*, 'to go,' and *ad*, 'to,') 'a going to,' 'approach,' 'access,' 'entry.'

*Adjaceo, ēre, ui, n.* (*jacēre* and *ad*,) ‘to be near to,’ ‘to be contiguous to,’ ‘to border upon.’

*Adjūvo, uvāre, ūvi, ūtum, a.* (*juvare*, ‘to help,’ and *ad*,) ‘to give help to,’ ‘to succour,’ ‘aid,’ ‘assist.’

*Admōdum, adv.* (*ad*, ‘to,’ and *modus*, ‘a bound,’ ‘a measure,’) literally, ‘to a just and proper measure,’ that is, ‘just,’ ‘exactly,’ ‘entirely,’ ‘altogether,’ ‘very,’ ‘greatly.’

*Adnāto, āre, āvi, ātum, n.* (*ad* and *nato*, ‘to swim,’) ‘to swim to,’ or ‘towards.’

*Adolesco, olescere, olēvi, and olui, ultum, n.* incept. (*ad* and *olesco* from *oleo*, ‘to grow up,’) ‘to grow up,’ ‘to increase.’

*Adria, æ, m.* ‘The Adriatic,’ or ‘Hadriatic Sea;’ the sea between Italy and Greece.

*Adriaticus, a, um, adj.* ‘of,’ or ‘belonging to the Adriatic;’ *mare Adriaticum*, ‘the Adriatic Sea,’ now the Gulf of Venice.

*Adscendo, or ascendo, dēre, endi, ensum, a.* (*ad*, ‘to,’ and *scando*, ‘to climb,’) ‘to climb up to,’ ‘to ascend,’ ‘to rise.’

*Adspicio, or aspicio, icēre, exi, ectum, a.* (*ad* and *specio*) ‘to look at,’ ‘to behold,’ ‘to regard.’ Syn. *Vidēre, Spectāre, Intuēri, Animadvertēre, Cernere*. *Vidēre*, is simply ‘to see;’ *Aspicere*, ‘to behold,’ or ‘look at,’ whether by accident or intentionally; *Intueri*, ‘to look at carefully,’ ‘to gaze upon;’ *Spectāre*, ‘to view,’ or ‘look at steadily or often,’ ‘to observe carefully;’ *Animadvertēre*, (*animum*, ‘the mind,’ *ad*, ‘to,’ *vertēre*, ‘to turn,’) ‘to turn the mind to any thing,’ ‘to notice,’ ‘to perceive,’ in opposition to ‘overlooking,’ or ‘not noticing;’ *Cernere*, (from the Greek, *krino*, ‘to sift,’ ‘to separate;’ and hence, ‘to judge,’) ‘to see clearly,’ so as to be able to discriminate or judge.

*Advēna, æ, com.* (*venire*, ‘to journey,’ *ad*, ‘to,’ one who travels from his own to another country,) ‘a stranger,’ ‘a foreigner.’ Syn. *Peregrīnus, Hospes, Extērus*. All these words include the idea of ‘stranger;’ *Advēna*, ‘a stranger’ who means to become a resident, ‘a resident alien,’ *Hospes*, ‘a stranger’ who is entertained in another person’s house, ‘a guest;’ *Peregrīnus*, (*peragrāre*, ‘to travel over,’) ‘a stranger’ who travels into a foreign country, ‘a sojourner;’ *extērus*, ‘a stranger’ or ‘foreigner,’ without any reference to change of place. Facciolati also makes this distinction; *peregrīnus* is said ‘in respect to the place from which one comes;’ *advēna*, ‘the place to which one goes;’ *hospes*, ‘the place where one remains.’

*Adversarius, ii, m.* (*ad*, and *versāre*, ‘to turn to,’ or ‘against,’) ‘an adversary,’ ‘an antagonist.’ Syn. *Hostis, Inimicus*. *Hostis*, ‘a public enemy,’ anciently signified ‘a foreigner;’ *Inimicus*, (that is, *non amicus*,



‘not friendly,’) ‘a private enemy.’ A felon may be *hostis*, that is, ‘an enemy to our country,’ without being *inimicus*, that is, ‘a personal enemy,’ ‘inimical’ to us as an individual. *Adversarius*, ‘an adversary,’ ‘opponent,’ ‘competitor,’ is applied to one who is engaged in controversy or a law suit with us, and has interests opposite to ours, without any fixed enmity.

*Ædilitas*, *ātis*, f. (*ædes*, ‘a house,’ ‘a temple,’) ‘the office of Edile,’ whose business it was to superintend the repairs of the temples and other public buildings; to regulate the markets, games, weights, and measures; to see that the streets and aqueducts were kept clean; to provide for solemn funerals, plays, &c.

*Ægæus*, *a*, *um*, adj. *Ægæum mare*, ‘the Ægæan Sea,’ that portion of the Mediterranean which lies between the eastern shores of Greece and the opposite continent of Asia Minor. It was accounted particularly stormy and dangerous to mariners.

*Ægritudo*, *īnis*, f. ‘trouble of mind,’ ‘sorrow,’ ‘grief,’ ‘affliction.’

*Ægyptus*, *i*, f. ‘Ægypt,’ a country in the north of Africa, bounded W. by the deserts of Lybia, E. by the Red Sea, N. by the Mediterranean, and S. by Ethiopia. It is divided into *Ægyptus Inferior*, ‘Lower Ægypt,’ or Ægypt towards the sea, and *Ægyptus Superior*, ‘Upper Ægypt,’ which is nearer the sources of the Nile. In the Old Testament it is called Mizraim.

*Ælius*, *ii*, m. ‘a proper name among Romans.’

*Æmilius*, *ii*, m. the name of several distinguished Romans: *Paulus Æmilius*, the conqueror of Perseus.

*Æmulatio*, *ōnis*, f. ‘a desire to equal,’ or ‘excel,’ either in a good or bad cause, generally the former; ‘emulation’ ‘ambition.’

*Ænēas*, *æ*, m. ‘a Trojan prince, son of Venus and Anchises, who after the seige of Troy, came into Italy.’

*Æneus*, *a*, *um*, adj. ‘brazen,’ ‘made of brass.’

*Ænos*, *i*, f. ‘a town of Thrace near the mouth of the river Hebrus.’ According to Virgil, *Æneus* landed on this coast after quitting Troy, and founded a city which he named after himself.

*Æolis*, *īdis*, f. ‘a country of Asia Minor, on the coast of the Mediterranean, south of Mysia.’

*Æquus*, *a*, *um*, adj. in its proper sense, ‘level,’ ‘even,’ ‘plain;’ hence, ‘that which is constantly the same,’ ‘equal;’ hence, ‘just,’ ‘equal,’ ‘honest;’ also, ‘moderate,’ ‘calm,’ ‘unruffled:’ *æquo animo* ‘with an unruffled mind,’ ‘with equanimity.’

*Ærarium*, *ii*, n. (*æs*, ‘brass,’ ‘money,’) ‘the place where the public money was kept,’ ‘the treasury.’



*Æs, æris*, n. ‘brass;’ hence, ‘that which is made of brass,’ ‘money,’ ‘coin.’

*Æstuōsus, a, um*, adj. (*æstus*, ‘heat,’) ‘hot,’ ‘full of heat;’ when applied to the waves, ‘boiling,’ ‘foaming,’ ‘storming.’

*Æternus, a, um*, adj. ‘eternal,’ ‘everlasting.’ Syn. *Immortālis, Perpetuus*. *Immortālis (non mortālis)*, ‘not subject to death,’ ‘immortal,’ is said chiefly of things that are animate; *Æternus*, ‘eternal,’ is said of any being whatever. *Perpetuus*, ‘perpetual,’ ‘uninterrupted.’

*Æthiopia, æ, f.* ‘Ethiopia,’ a country in Africa, near the sources of the Nile. Probably derived from the Greek *aithein*, ‘to burn,’ and *ops, opis*, ‘the countenance,’ owing to the color of the inhabitants.

*Æthiops, iōpis*, m. ‘an Ethiopian.’

*Ætna, æ, f.* a burning mountain in the island of Sicily.’ The ancients fabled that the giant Typhœus was buried under Sicily, and that the earthquakes and eruptions of *Ætna* were caused by his attempts to move.

*Ævum, i, ñ.* ‘length of time,’ ‘duration,’ ‘an age.’

*Afer, afra, afrum*, adj. ‘relating to Africa,’ ‘African.’

*Affābrè*, adv. (*ad modum fabri*, ‘in the manner of a workman,’) ‘workmanlike,’ ‘skillfully,’ ‘ingeniously,’ ‘artfully.’

*Afficio, ěre, ěci, ectum, a.* (*ad* and *facio*, primarily ‘to stimulate another to action,’) ‘to affect,’ ‘to influence,’ ‘to move.’ Hence it is used in ‘affecting’ or ‘moving with pleasure’ or ‘pain:’ *afficere gaudio*, ‘to fill with joy;’ *afficere ignominiā*, ‘to cover with disgrace.’ Passive, *affici febrī*, ‘to be attacked with a fever.’

*Afflātus, ūs*, m. (*ad* and *flāre*, ‘a breathing upon,’) ‘a breath,’ ‘the air,’ ‘a gale:’ also, ‘a pestilential blast:’ also, ‘inspiration,’ produced by the divine *afflātus*,

*Africa, æ, f.* ‘Africa.’ The ancients generally called the whole continent, *Lybia*; the name *Africa* being applied to a small province east of *Numidia*, the chief cities of which were *Utica* and *Carthage*. Very little of this division of the globe was known to the ancients, except the parts adjacent to the coast of the Mediterranean. The farthest province to the west was *Mauritania*; next to it on the east was *Numidia*; and next to that *Africa Propria*, ‘Africa properly so called.’

*Afrīcus, a, um*, adj. ‘belonging to Africa,’ ‘African.’

*Agathyrsi, ōrum*, m. pl. ‘a people of Scythia, who dwelt near the *Palus Mæōtis*, the ‘Sea of Azoph.’

*Ager, agrī*, m. ‘a field,’ ‘a farm,’ generally signifies ‘ground admitting of cultivation.’ Syn. *Arvum*, (*arāre*, ‘to plough,’) ‘arable land,’ ‘ploughed ground.’

*Agger, ěris, m.* (*aggĕro*, 'to heap,' which is compounded of *ad* and *gero*, 'to carry one thing to another,') 'a heap,' 'a pile' of any thing, as stones, wood, &c.; hence, 'a mound,' 'a rampart;' also, 'a dam,' 'a mole,' to prevent the overflowing of rivers.

*Agĭto, āre, āvi, ātum, a.* frequen. (from *ago*, 'to drive,') 'to drive much,' 'to drive about,' 'to stimulate,' 'to harass,' 'to agitate.'

*Agmen, ĭnis, n.* 'an army in march,' 'a detachment of soldiers,' 'a troop,' 'a band,' 'a train.' See *Acies*.

*Ago, agĕre, egi, actum, a.* 'to lead;' hence, 'to conduct,' 'to carry forward a work,' 'to do,' 'to act,' 'to drive.' See Adams's Gram. p. 231. Syn. *Facĕre, Gerĕre*. *Facĕre*, 'to make,' 'to effect,' is generally said of individual or determinate things, which are done by physical power. *Agĕre* expresses a series of cares, and a continued activity, and is generally used where mental power is concerned. *Gerĕre*, 'to carry burdens,' 'to bear.'

*Agricultūra, æ, f.* (*ager*, 'a field,' and *colo*, supine, *cultum*, 'to cultivate,') 'agriculture.'

*Ajax, ācis, m.* the name of a valiant Grecian warrior.

*Alācer, or alacris, cris, cre, adj.* (*alacris* for *adacris*, which is from the Greek *adakrus*, 'tearless,' 'without grief,') 'lively,' 'brisk,' 'sprightly;' 'courageous;' also, 'swift,' 'quick.'

*Albis, is, m.* a river of Germany, which flows into the German Ocean; now the 'Elbe.'

*Albŭla, æ, f.* the ancient name of the river 'Tiber,' so called from its waters being (*albus*, 'white') very clear.

*Alcinŭs, i, m.* a king of Corcyra, (called also *Phæacia*,) celebrated for his wealth, and for the elegance and extent of his 'gardens,' so that the phrase *Alcinoi horti* became proverbial.

*Alexander, dri, m.* the son of Philip, king of Macedon, surnamed *Magnus*, 'The Great.' He ascended the throne at the age of twenty, and in less than ten years he had subdued by his arms the greater part of the known world. He died at Babylon on his return from India to Macedon.

*Aliĕnus, a, um, adj.* 'belonging to another,' 'foreign,' 'different from,' 'at variance with.'

*Aliĝ, adv.* 'to another place,' 'elsewhere.'

*Aliquamdiu, adv.* 'for some time,' from *diu*, 'a long time,' modified by *aliquantum*, 'somewhat.'

*Aliquis, qua, quod, and quid*, compound pron. (*alius* and *quis*,) 'some,' 'somebody,' 'some one.' Syn. *Quidam*. The difference between them is, that *aliquis* means indefinitely, 'some one or other,' as *aliquis mihi dixit*, 'some one or other told me,' meaning, 'I know not who;' while

*quidam* means 'some one,' 'a certain person,' who is in the mind of the speaker. *Quodam tempore natus sum, aliquo moriar*, 'I was born at a certain time, I shall die some time or other;' by the former a determinate period is noted, by the latter an indeterminate. *Quidam*, as it is used to discriminate or single out individuals may often be rendered by the English 'one,' meaning a definite person, while *unus* would express 'one' in number; as *quidam Octavius*, 'one Octavius,' 'a certain person named Octavius;' *unus Octavius* would mean 'one Octavius,' rather than two or more.

*Aliquot*, indec. plur. adj. 'some,' 'several.'

*Aliter*, adv. 'in a different way' or 'manner,' 'otherwise.'

*Alius, alia, aliud*, adj. 'another,' 'other,' 'different.' *Alii—alii* 'some—others.' Syn. *Alter*. *Alius* means 'one' or 'another of many,' *alter*, 'one of two.'

*Alluo, uĕre, ui*, a. (*ad* and *luo*,) 'to flow near,' 'to touch upon,' 'to wash.'

*Alo, ěre, ui, alĭtum*, and *altum*, a. 'to support,' 'to maintain,' 'to feed.' Syn. *Nutrĭre* 'to nurse,' 'to suckle,' 'to foster.' *Alĕre* is applied to any person, with reference to what is given for 'the support of life;' *Nutrĭre* is generally applied to the young, the sickly, and the weak, when any thing is given to increase their strength, or to restore them to health.

*Alpes, ium*, f. plur. 'the Alps,' a lofty chain of mountains extending from *Massilia*, (Marseilles,) in Gaul, around to the Adriatic sea.

*Alphĕus, i*, m. a celebrated river of Greece, which took its rise in Arcadia (in the Peloponnesus) and flowing west through Elis, emptied into the Ionian sea. On its banks was situated the city of *Olympia*, famous as being the spot where the Olympic games were celebrated. The poets say that its course did not terminate at the Ionian sea, but that it flowed on beneath the ocean, and mingled its waters with those of the fountain *Arethusa*, near Syracuse.

*Allĕ*, (comp. *ius*, super. *issĭme*,) adj. 'on high,' 'highly;' also, 'deeply,' 'to a great depth.'

*Alter, ěra, ěrum*, adj. 'one of two,' 'another.' See *alius*.

*Alternus, a, um*, adj. 'one after another,' 'by turns,' 'alternate.'

*Altitudo, ĩnis*, f. 'highness,' 'loftiness,' 'height.'

*Altus, a, um*, adj. (comp. *ior*, *issĭmus*,) 'high,' 'tall;' also, 'deep,' as the 'higher' the surface of a river is from the bottom, the 'deeper' is the bottom from the surface.

*Alveus, i*, m. 'the channel, or 'bed of a river,' 'a ditch,' 'a trench.'

*Alvus, i*, m. 'the belly.'

*Amans, amantis*, part. and adj. (comp. *ior*, *issĭmus*,) 'loving,' 'fond of.'

*Amārus*, *a*, *um*, adj. 'bitter,' 'pungent;' also, metaphorically, 'sharp,' 'harsh,' 'acrimonious,' 'ill-natured.'

*Amāzon*, *ōnis*, *f. plur. Amazones*, *um*, 'warlike women who inhabited Sarmatia along the river Tanais.'

*Ambītus*, *ūs*, *m.* (*ambi*, for the Greek *amphi*, and *īre*, 'to go,') 'a going round any thing,' or 'from one to another;' hence, canvassing for votes,' 'soliciting for favour;' also, 'the circumference of any thing,' 'compass,' 'extent,' 'circuit.'

*Ambo*, *æ*, *o*, adj. pl. 'both,' 'each.' It differs from *uterque*, which is said of two who do something 'separately;' whereas *ambo* is said of two that do something 'together.'

*Ammon*, *ōnis*, *m.* a surname of Jupiter (from the Greek *ammos*, 'sand,') by which he was worshipped in the deserts of Lybia, where he had a temple erected to him.

*Amnis*, *is*, *m.* 'a river.'

*Amo*, *āre*, *āvī*, *ātum*, *a.* 'to love,' 'to be fond of.'

*Amēnus*, *a*, *um*, adj. 'pleasant,' 'agreeable to the senses,' particularly the eyes:' thence, applied to situations and places, as *amēna regio*, 'a pleasant section of country:' also, 'agreeable to the ears,' as *amēna verba*, 'delightful words.'

*Amor*, *ōris*, *m.* 'love,' 'affection.'

*Amphinōmus*, *i*, *m.* a Sicilian, who with his brother *Anāpus*, when the city *Catāna* was in flames by an eruption of mount *Ætna*, carried their parents on their shoulders to a place of safety. On account of this noble deed statues were erected to them after their death, and the place where they were buried was called *Campus piōrum*.

*Amphīon*, *ōnis*, *m.* a son of Jupiter who is fabled to have built the walls of Thebes by the music of his lyre, which is interpreted to mean that by the sweetness of his music and the persuasiveness of his eloquence, he elevated men from a rude and barbarous, to a civilized and cultivated state.

*Amplexus*, *a*, *um*, part. from *amplector*, *amplecti amplexus*, *sum*, (*ambi* and *plecto*, 'to clasp around,') 'having embraced,' 'embracing.'

*Amplus*, *a*, *um*, adj. 'full,' 'spacious,' 'great,' 'abundant.' Syn. *Magnus*, *Ingens*, *Grandis*. The generic term is *magnus*, which means 'great in general,' opposed to *parvus*, 'small in general.' It never denotes, however, 'greatness of stature,' as *vir magnus* signifies 'a man of great mind.' *Amplus* means 'spacious,' and denotes 'that greatness which consists in superficial capacity,' as *civitas ampla*, 'an extensive city.' It is used figuratively to denote 'greatness of character;' *homines ampli*, 'great men,' 'men of great talent and attainments. *Ingens*



'huge,' rises above the signification of *magnus*. *Grandis*, 'big,' 'large,' seems to be generally applied to things which are great by increase; *grandis puer*, 'a grown-up boy.'

*Anchōra*, *æ*, *f*. 'an anchor.'

*Anguis*, *is*, *com*. 'a snake.'

*Angŭlus*, *i*, *m*. 'a corner,' 'an angle.'

*Angustus*, *a*, *um*, *adj*. (*ango*, 'to press close,' 'to tighten,') 'narrow,' 'confined,' 'limited.'

*Anīma*, *æ*, *f*. 'breath,' 'life.' *Reddēre anīmam*, 'to give up life; *animam, recipēre*, 'to take breath.' Syn. *Animus*, *Mens*. *Anīma* is 'the principle of life' common to all animals. *Anīmus*, 'the soul,' 'the mind,' includes the intellectual faculties with the affections of the heart. *Mens*, 'the understanding,' implies merely the intellect, or rational faculty.

*Animal*, *ālis*, *n*. (*anima*, 'breath,') 'a living creature,' 'an animal.'

*Animōsus*, *a*, *um*, *adj*. (*animus*, 'wind,') literally 'blowing violently;' thence, 'possessing great spirit,' 'courageous.' All adjectives ending in *ōsus* denote an abundance or fullness of any thing, and are called amplificatives. See Adams' Gram. p. 73. Syn. *Fortis*, *Strenuus*. *Animōsus* is generally used in reference to the qualities of the soul, meaning 'spirited,' 'ardent:' *fortis*, 'brave,' points chiefly to the strength and unshaken firmness of the mind: *Strenuus* means 'active,' 'ready,' 'energetic,' and refers to action, being applied to those who are distinguished for acts of prowess.

*Anīmus*, *i*, *m*. 'wind,' 'breath,' 'spirit;' hence, 'mind,' 'courage;' *uno animo*, 'unanimously,' that is, 'with one mind.'

*Annumēro*, *āre*, *āvi*, *ātum*, *a*. (*ad* and *numero*, 'to add to a former number,') 'to number,' 'to reckon.'

*Annus*, *i*, *m*. Its original meaning was 'a circle;' thence it derives its meaning of 'a year,' from the space of time during which the sun performs its annual circle. *Annŭlus*, 'a ring,' is a diminutive noun, formed from *annus* in its first sense, as 'a ring' is a 'little circle.'

*Anserīnus*, *a*, *um*, *adj*. (*anser*, 'a goose,') 'belonging to a goose;' *anserīna ova*, 'goose-eggs.'

*Ante*, *prep*. 'before,' in point of time or place; 'before,' 'above,' in point of superiority. In composition it signifies 'precedence,' as *cedo*, 'to go,' *antecedo*, 'to go before,' 'to excel;' *fero*, 'to carry,' *antefero*, 'to carry before,' 'to prefer.'

*Antecello*, *ēre*, *ellui*, (no supine,) *a*. (*ante* and *cello*, 'to drive,') 'to drive before another,' 'to take the lead,' 'to excel,' 'to surpass.'

*Antēquam*, *adv*. 'before,' 'before that.'

*Antiquus, a, um, adj.* (comp. *antiquior*, super. *antiquissimus*,) ‘old,’ ‘ancient,’ ‘of long standing.’

*Antonius, i, m.* the name of several Romans, of whom *Marcus Antonius* was one of the most distinguished. He formed an alliance with Cleopatra, queen of Egypt, and was defeated by Augustus at the battle of Actium.

*Antrum, i, n.* ‘a cave.’

*Apenninus, i, m.* ‘The Apennines,’ a chain of mountains on the north of Italy.

*Aper, apri, m.* ‘a boar,’ ‘a wild boar.’

*Aperio, erire, erui, ertum, a.* (*ad*, and *pario*, ‘to bring to light,’) ‘to open,’ ‘to set open.’

*Apex, icis, m.* properly a little ‘tuft,’ or ‘tassel,’ which the high priest wore on the top of his cap; hence, *apex* signifies ‘the top,’ or ‘tip’ of any thing; also, ‘a point.’ Syn. *Culmen, Fastigium, Cacumen, Vertex*. *Culmen*, (from *culmus*, ‘a stock of corn,’) is, literally, ‘the thatched roof of a house;’ the ancients, in the ruder ages, having covered their houses with straw; hence, the ‘top’ of any thing. *Fastigium*, ‘the ridge of a house.’ *Cacumen*, ‘the sharp point’ or ‘top of any thing.’ *Vertex*, literally, ‘one of the poles,’ (from *verto*, ‘to turn,’) as about them the heavens are said to turn; also, ‘the crown,’ or ‘top of the head.’

*Apis, is, m.* a bull, which was worshipped by the Egyptians as a deity. It was necessary that he should be black with a white spot, in the form of a crescent, on the right side, and a sort of knot, like a beetle, under his tongue.

*Apollo, inis, m.* the god of music, poetry, &c., the son of Jupiter and Latona.

*Appareo, ere, ui, itum, n.* This verb does not mean ‘to appear,’ that is, ‘to seem,’ as, that man ‘appears’ to tell the truth; but ‘to appear,’ meaning ‘to come in sight,’ ‘to be apparent,’ ‘to be manifest:’ *apparet*, ‘it is apparent.’

*Appello, are, avi, atum, a.* (*ad* and *pello* the same as *loquor*, ‘to speak,’) ‘to call to,’ ‘to call upon,’ ‘to address,’ or ‘speak to;’ hence, our English word ‘to appeal.’

*Appeto, ere, iui, and itum, a.* (*ad* and *peto*, ‘to ask,’ ‘to desire,’) ‘to catch at,’ ‘to desire to get,’ ‘to strive after,’ ‘to aim at.’

*Appropinquo, are, avi, atum, n.* (*ad* and *propinquo*, ‘to approach,’ ‘to draw near,’ which is from *propinquus*, ‘near,’) ‘to draw near,’ ‘to approximate.’

*Apricus, a, um, adj.* ‘sunny,’ ‘exposed to the sun,’ ‘serene,’ ‘warm.’

*Apud, prep.* ‘at,’ as, *apud Iconium* ‘at Iconium:’ ‘with,’ as *apud*

*me,* 'with me : ' 'among,' as, *apud majōres*, 'among our ancestors : ' 'before,' 'in the presence of,' as *apud populos*, 'before the people.'

*Apulia*, *æ*, *f.* a country on the south-east coast of Italy, near the Adriatic sea.

*Aqua*, *æ*, *f.* 'water.'

*Aqueductus*, *ûs*, *m.* (*aqua* and *duco*, 'to lead,') 'a conduit,' or 'conveyance of water by pipes,' 'an aqueduct.'

*Aquilo*, *ônîs*, *m.* 'the north wind.'

*Aquitāni*, *ōrum*, *m.* plur. 'the people of Aquitania,' a country of ancient Gaul.

*Ara*, *æ*, *f.* 'an altar.' Syn. *Altāre*. The difference between these words, as stated by Servius, is, that *altāre* (from *altus*, 'high,') is an 'high altar,' on which sacrifices were made to the *Dii Superi*, 'the Superior Gods,' whereas *ara* was 'a lower altar,' on which sacrifices were made to the *Dii Inferi*, 'the deities of the lower regions,' and to deified men. But they are often used promiscuously.

*Arabia*, *æ*, *f.* a country on the west of Asia, between the Red sea and the Persian gulf.

*Arabicus*, *a*, *um*, *adj.* 'of,' or 'belonging to Arabia,' '*Arabian* : ' *Arabicus sinus*, 'the Arabian gulf,' or 'Red sea.'

*Arabs*, *ābis*, *m.* 'an Arabian.'

*Arbitror*, *ari*, *ātus*, *sum*, *dep.* (*arbiter*, 'a judge,') 'to judge,' 'to think,' 'to be of opinion.'

*Arbor* and *arbos*, *ōris*, *f.* 'a tree.'

*Arcadia*, *æ*, *f.* a country in the central part of Peloponnesus.

*Arceo*, *ēre*, *ui*, (no supine) *a.* 'to keep off,' 'to ward off,' 'to restrain.'

*Arcesso*, *ēre*, *īvi*, *ītum*, *a.* 'to call for,' 'to send for,' 'to summon,' 'to invite.'

*Archimēdes*, *is*, *m.* 'a celebrated geometrician of Syracuse, who by means of the warlike instruments he invented, defended the city from the attack of the Romans, for many years. At length it was taken, and Archimedes was killed by a soldier, as he was describing geometrical figures on the sand.

*Architectus*, *i*, *m.* 'a professor of the art of building,' 'an architect.'

*Arctē*, *adj.* (comp. *arctiûs*, super. *arctissimè*,) 'straightly,' 'tightly,' 'closely.'

*Arctus*, *a*, *um*, *adj.* (for *arctus* from *arceo*, 'to restrain,') 'restrained,' 'confined,' 'tight,' 'close.'

*Arcus*, *ûs*, *m.* 'a bow,' 'an arch.'

*Arduus*, *a*, *um*, *adj.* 'high,' 'lofty,' 'steep,' 'difficult.'

*Arēna*, *æ*, *f.* 'sand,' also, 'that part of the amphitheatre where the

gladiators fought, which was covered with 'sand,' to prevent them from slipping.

*Arenōsus*, *a, um*, adj. 'full of sand,' 'sandy.' See *animōsus*.

*Arethūsa*, *æ, f.* a fountain of Sicily, near Syracuse, whose waters were said to mingle with those of the river *Alphēus*: which see.

*Argentum*, *i, n.* 'silver.'

*Argias*, *æ, m.* a man who founded Chalcedon.

*Argīvi*, *ōrum*, *m. plur.* 'Argives,' the citizens of Argos, a city in the eastern part of Peloponnesus.

*Argonautæ*, *ārum*, *m. pl.* 'the Argonauts,' (*Argo*, 'the name of a ship,' and *nauta* 'a sailor,') the heroes who went with Jason to Colchis, in the ship *Argo*, in quest of the golden fleece.

*Aristotēles*, *is, m.* 'Aristotle,' a Greek philosopher.

*Arma*, *ōrum*, *n. plur.* properly 'armour,' weapons of defence, such as helmets, shields, &c., to distinguish it from *tela*, 'arms,' such as darts, swords, arrows, &c., weapons of offence. *Arma*, however, is often used for arms in general.

*Armātus*, *a, um*, part. 'armed.'

*Armenia*, *æ, f.* 'a country of Asia.'

*Armentum*, *i, n.* 'a herd of cattle.'

*Armo*, *āre, āvi, ātum*, *a.* 'to arm.'

*Ars*, *artis*, *f.* 'contrivance,' 'method,' 'skill,' 'an art.'

*Artimisia*, *æ, f.* a queen of *Caria*, wife of Mausolus.

*Artifex*, *īcis*, *c.* (*facio*, 'to make,' and *artē*, 'with art,') 'an artificer,' 'a contriver,' 'an artist.'

*Arundo*, *īnis*, *f.* 'a reed,' 'a cane.'

*Arx*, *arcis*, *f.* 'a lofty place,' 'height,' 'citadel.'

*Ascendo*, see *adscendo*.

*Asia*, *æ, f.* 'Asia.'

*Asper*, *ēra*, *erum*, adj. 'rough,' 'rugged,' 'harsh.'

*Aspernor*, or *adspernor*, *āri, ātus sum*, dep. 'to shun,' 'to avoid,' 'to despise.'

*Asserō*, or *adserō*, *āre, āvi, ātum*, *a.* (*ad*, 'to,' or 'up,' and *servo*, 'to preserve,') 'to lay up,' 'to preserve,' 'to keep.'

*Assigno*, or *adsigno*, *āre, āvi, ātum*, *a.* (*ad* and *signum*, 'a mark,') literally, 'to set down a mark to the account of another,' 'to impute,' 'attribute,' 'ascribe.'

*At*, conj. 'but,' 'yet;' sometimes for *saltem*, 'at least,'

*Athēnæ*, *ārum*, *f. plur.* 'Athens,' a city of Attica, in Greece. In early times it was called Cecropia, from Cecrops, the founder, but afterwards



*Athēnæ*, in honour of the goddess Minerva, (called *Athena*,) to whom it was sacred.

*Atheniensis*, *is*, m. 'an Athenian,' an inhabitant of Athens.

*Atlantīcus*, *a, um*, adj. 'Atlantic;' *mare Atlantīcum*, 'the Atlantic sea,' or 'ocean,' so called from 'Mount Atlas,' which extended along the north-western coast of Africa, which was washed by the 'Atlantic.'

*Atque*, conj. 'and.'

*Atrocīter*, adv. (comp. *atrocīus*. super. *atrocissimè*,) 'cruelly,' 'fiercely,' 'atrociously,' 'harshly.'

*Atthis*, *īdis*, f. 'Attica.'

*Attingo*, *attingēre*, *attingi*, *attactum*, a. (*ad* and *tango*, 'to touch,') 'to touch,' 'to border upon,' 'to arrive at,' 'to attain.'

*Attollo*, *attolēre*, (perf. and sup. wanting,) a. (*ad* and *tollo*, 'to raise,') 'to raise up to,' 'to elevate.'

*Attrītus*, *a, um*, part. (from *atfēro*, *atferēre*, *atfrīvi*, *attrītum*, and sometimes, *atferui*, *atferītum*,) 'rubbed against,' 'worn away,' 'diminished.'

*Auctoritas*, *ātis*, f. (from *auctor*, 'one who creates,' 'an author,' which is from *augeo*, 'to increase,') 'authority,' 'jurisdiction,' 'power to act;' hence, 'the influence' which men of power and worth exert. As *auctoritas* is from *augeo*, 'to increase,' its primary application was to those who 'increased the weight of a proposed law, with the addition of the weight of their influence:' *auctoritas senātūs*, 'the power of the senate,' to reject or confirm certain acts of the people.

*Auctus*, *a, um*, part. (from *augeo*, which see,) 'increased,' 'enlarged.'

*Audacia*, *æ*, f. (*audeo*, 'to dare,') 'boldness,' 'intrepidity,' 'audacity.' Syn. *Virtus*, *Fortitūdo*. *Virtus* is a general term, denoting 'force and vigour of mind,' 'great moral excellence;' it is also used for *fortitudo*, 'courage.' They both differ from *audacia*, as this word denotes 'a constitutional boldness,' 'a native hardihood,' and generally implies a defect in character; whereas *virtus* and *fortitudo* imply a virtue of the mind, denoting a 'courage' which springs from a rational principle.

*Audeo*, *ēre*, *ausus sum*. n. pass. (See Gram. foot of p. 148,) 'to dare,' 'to attempt,' 'to presume.'

*Augeo*, *ēre*, *auxi*, *auctum*, a. 'to increase,' 'to augment,' always indicates the increase of something already in existence.

*Augurium*, *īi*, n. 'divination by the flight or singing of birds,' 'augury.'

*Augustus*, *i*. m. 'the second emperor of Rome,' Julius Cæsar being the first.

*Aureus*, *a, um*, adj. 'of gold,' 'golden.'

*Auris*, *is*, f. 'the ear.'

*Aurum*, *i*, n. 'gold.'

*Aut*, conj. 'or,' 'else,'—when *aut* occurs twice in the same sentence, the first is to be rendered by 'either,' the second, by 'or.'

*Autem*, conj. 'but.'

*Avello*, *vellere*, *velli*, or *vulsi*, *vulsum*. a. (*a*, 'from,' and *vello*, 'to pluck,' or 'pull,') 'to pull away,' 'to tear away,' 'to wrest from.'

*Avis*, *is*, f. 'a bird.'

*Axēnus*, *i*, m. (from the Greek *a*, privative, meaning 'not,' and *xenos*, 'hospitable,') *Axēnus pontus*, 'the Euxine sea,' so called anciently from the 'want of hospitality,' and for the cruelty of the people who inhabited its shores. But afterwards, when the manners of the people were changed, it was called *Euxīnus*. (From the Greek *eu*, 'very,' and *xenos*.) Others think it received this last appellation by way of irony or derision.

## B.

*Babylon*, *ōnis*, f. the metropolis of the ancient Chaldæans. It is said to have built by *Belus*, and enlarged by *Semirāmis*. It was remarkable for the height and strength of its walls, and for its hanging gardens. The river Euphrates flowed through it.

*Babylonia*, *æ*, f. the south-western part of Mesopotamia.

*Bacca*, *æ*, f. 'a berry.'

*Bactriāna*, *æ*, f. a country of Asia, to the east of the Caspian sea.

*Bætis*, *is*, m. a river in the southern part of Spain, now the 'Gua-dalquiver.'

*Bæticus*, *a*, *um*, adj. 'Bætian,' of or belonging to the country through which the Bætis flows.

*Bagrāda*, *æ*, f. a river of Africa, between Utica and Carthage, where Regulus killed a serpent 120 feet long.

*Ballista*, *æ*, f. 'a warlike machine for throwing large stones.'

*Balticus*, *a*, *um*, adj. *mare Balticum*, 'the Baltic sea,' to the north of Prussia, anciently called *Codānus sinus*.

*Barbārus*, *a*, *um*, adj. 'barbarian,' 'wild,' 'savage,' 'uncivilized.' The Greeks called all who were not of their own country, 'barbarians:' hence, the word *barbārus* sometimes signified nothing more than 'foreign.'

*Batāvus*, *a*, *um*, adj. 'Batavian,' 'pertaining to *Batavi*,' a country near the mouth of the Rhine, now 'Holland.'

*Beātus*, *a*, *um*, adj. (*beo*, 'to make happy,' 'to bless,') 'happy,' 'blessed;' when applied to a place, 'charming,' 'delightful.'

*Belgæ*, *ārum*, m. plur. 'Belgians,' the people who inhabited the northern part of Gaul.

*Bellicus*, *a*, *um*, adj. 'relating to war,' 'warlike.'

*Bello, āre, āvi, ātum*, n. 'to wage war,' 'to carry on war,' 'to contend.'

*Bellua, æ*, f. 'a large and formidable beast:' it is distinguished from *fera* and *bestia*, in being applied to larger animals.

*Bellum*, *i*, n. 'war.'

*Belus*, *i*, m. 'an ancient king of Babylon, and by some supposed to be its founder.'

*Bibliothēca, æ*, f. 'a library.'

*Bibo, ěre, bibi, bibĭtum*, a. 'to drink,' 'to quaff.' Syn. *Poto: bibĕre* means simply 'to drink,' while *potāre* means 'to drink to excess,' 'to tope.'

*Bini, æ, a*, distrib. adj. 'two each,' 'two by two.' The difference between the cardinal numbers, *unus, duo, tres*, &c. and the distributive, *singuli, bini, terni*, is, that the cardinal imply that the number mentioned belongs to all the persons or things collectively, or taken together; while the distributive denotes that the number mentioned belongs to each individual: thus, *dedi tribus mendicis TRES asses*: 'I gave to three beggars three pence,' meaning a penny to each; but, *dedi tribus mendicis TERNOS asses*, 'I gave to three beggars three pence each,' that is, ninepence in all.

*Bithynia, æ*, f. a country in the northern part of Asia Minor, bordering on the Propontis, and the Pontus Euxinus.

*Bæotia, æ*, 'a country in the central part of Greece,' the capital of which was Thebes. It was probably the richest and most fertile country of Greece; but the inhabitants, though brave and hardy, were famed for their dullness and stupidity. This was ascribed to the thick and foggy atmosphere in which they lived.

*Bonus, a, um*, adj. (comp. *melior*, super. *optĭmus*,) 'good,' 'virtuous;' also, 'brave:' *bonum*, 'a good thing.'

*Boreālis, is, e*, adj. 'northern,' from *Boreas, æ*, m. 'the north wind.'

*Borysthēnes, is*, m. 'a large river of Scythia which flows into the Euxine, now the Dnieper. See map of Russia.

*Borysthēnis, ĭdis*, f. a city at the mouth of the river Borysthenes.

*Bos, bovis*, com. 'an ox,' 'a cow.' See Gram. p. 52.

*Bosphōrus*, or *Bospĭrus, i*, m. There were two celebrated straits of this name, each leading from the Pontus Euxinus. The southern one, connecting the Euxine with the Propontis, now the sea of Marmora, was called the 'Thracian Bosphorus,' now the 'Straits of Constantinople.' The northern, between the Euxine and the Palus Mæotis, now the 'Sea of Azoph,' was called the Cimmerian, now the 'Straits of Caffa.' They took their name, Bosphorus, from *bous*, 'an ox,' and *poros*, 'a passage,' as if called the ox passes, they being so narrow that they could be crossed by cattle.

*Brevis*, *is, e*, adj. 'short.'

*Brigantia*, *æ, f.* 'a lake of Rhætia,' now 'lake Constance.'

*Brittania*, *æ, f.* 'Britain.'

*Bruma*, *æ, f.* 'the shortest day in the year,' (for *brevisima*, 'shortest,') also, 'mid-winter,' 'winter.'

*Buxeus*, *a, um*, adj. 'of box,' 'of a pale yellow, like box.'

*Byzantium*, *i, n.* 'a large city of Thrace,' situated upon the Thracian Bosphorus: now called Constantinople, (*Constantīnus* and *polis*, 'a city,') from the emperor Constantine, who, when Italy was overrun by the barbarians, transferred the seat of empire from Rome to this city, A. D. 330.

## C.

*Cacūmen*, *inis, n.* 'the sharp point' or 'top' of any thing, 'the summit.' See *apex*.

*Cæcūbus*, *a, um*, adj. 'Cæcubian,' 'of Cæcubum,' which was a district of Latium, in Italy, celebrated for its excellent wines.

*Cædo*, *cædere*, *cecīdi*, *cæsum*, *a.* 'to cut,' 'to cut down,' 'to cut to pieces,' 'to kill.'

*Cælātus*, *a, um*, part. (*cælo*, *āre*, *āvi*, *ātum*,) 'engraved,' 'carved,' 'sculptured:': *columnæ cælatae*, 'fluted columns.'

*Cæsar*, *Cæsāris*, *m.* a surname given to the Julian family at Rome.

*Cæter*, or *cæterus*, *a, um*, adj. 'the rest,' 'the remainder,' 'the other.'

*Cætērūm*, adv. 'in other respects,' 'as for the rest,' 'but.'

*Calidus*, *a, um*, adj. 'warm,' 'hot.'

*Calor*, *ōris*, *m.* 'warmth,' 'heat.'

*Calpe*, *es, f.* (declined like *aloe* in "First Lessons,") 'a hill in Spain,' one of the pillars of Hercules, now Gibraltar. See *Abyla*.

*Camēlus*, *i*, com. 'a camel.'

*Campania*, *æ, f.* 'a country of Italy,' distinguished for the richness of its soil and the mildness of its climate.

*Campester* and *Campestris*, *is, e*, adj. (*campus*, 'a plain,') 'of or belonging to a plain or field,' 'level,' 'flat,' 'champaign.'

*Campus*, *i*, *m.* 'a plain,' 'an open field.'

*Candīdus*, *a, um*, adj. 'white,' 'bright,' 'clear;': from *candeo*, 'to be white.'

*Candor*, *ōris*, *m.* 'glittering whiteness,' 'brightness,' 'splendour,' 'clearness;': thence, metaphysically, 'clearness of disposition,' 'sincerity,' and our English word 'candour.'

*Canis*, *is*, com. 'a dog.'



*Cano, canĕre, cecĭni, cantum*, a. 'to sing,' and when used in connection with wind instruments, 'to blow,' 'to give the signal for battle:' also, 'to sing the praises of any one,' 'to celebrate.'

*Canthārus, i*, m. 'a black beetle:' also, from resemblance, 'a kind of cup or jug.'

*Cantūm, i*, n. the county of Kent, in England, opposite Gaul.

*Cantus, ūs*, m. (*cano*, 'to sing,') 'the art of singing or tuning the voice,' 'a song;' *cantus galli*, 'cock-crowing.'

*Capio, capĕre, cepi, captum*, a. 'to take,' 'to take up,' 'to receive;' also, 'to take possession of,' 'to enjoy.' See *accipio*.

*Capitālis, is, e*. adj. (*caput*, 'the head,') 'relating to the head,' 'affecting one's head, (*caput*,) or life,' 'capital,' 'mortal,' 'deadly,' 'pernicious.'

*Capto, āre, āvi, ātum*, a. (frequent. from *capio*, 'to take,') 'to catch at,' 'to strive to obtain,' 'to seek after.'

*Caput, ūtis*, n. 'the head;' often used for *vita*, 'life;' also, the 'head-city,' or 'capital.' *Damnāre capītis*, 'to condemn to death.'

*Careo, ĕre, uā, ūtum*, n. 'to be without,' 'to be in want of,' 'to be destitute of,' 'to be free from.' Syn. *Egĕre, Velle*. *Egere* signifies 'to want,' 'to need,' 'to require;' *velle*, 'to want,' 'to wish for.'

*Cares, ium*, m. plur. 'the Carians,' 'the inhabitants of Caria.'

*Caria, æ*, f. a country in the southern part of Asia Minor.

*Carmen, ūnis*, n. 'a verse,' 'poetry,' 'a song.'

*Caro, carnis*, f. 'flesh,' 'meat.'

*Carthageniensis, is, e*, adj. 'Carthaginian,' 'pertaining to Carthage.'

*Carthāgo, ūnis*, f. 'Carthage,' a celebrated city of Africa, long the rival of Rome, with which it was engaged in three long wars, called 'the Punic wars,' (from *Pænus*, which see.) At last, in the third Punic war it was entirely subdued, by *Scipio*, who thence acquired the surname of *Africānus*.

*Casa, æ*, f. 'a cottage,' 'a hut.'

*Caseus, i*, m. 'cheese.'

*Cassander, dri*, m. 'the name of a Macedonian.'

*Castalius, a, um*, adj. 'Castalian.' The *Castalia fons*, 'Castalian spring,' was at Delphi in Phocis, a country in the central part of Greece. The fount poured down the cleft or chasm between two high rocks, and was fed by the perpetual snows of mount Parnassus.

*Castĭgo, āre, āvi, ātum*, a. 'to chastise,' 'to punish.'

*Catabathmus, i*, f. (from the Greek *kata*, 'down,' and *bainō*, 'to go,') 'a declivity,' 'a gradual descent;' the name of a valley which formed the western boundary of Egypt.

*Catāna*, æ, f. a city of Sicily, near Mount Ætna.

*Catanensis*, is, e, adj. 'Catinian,' pertaining to Catana.

*Cauda*, æ, f. 'a tail.'

*Causa*, æ, f. 'a cause,' 'a reason;' hence, 'a cause of accusation or trial,' 'a law suit:' *alicujus rei causâ*, 'for the sake of any thing.'

*Cautes*, is, f. 'a ragged rock,' 'a cliff,' 'crag.'

*Cedo*, *cedere*, *cessi*, *cessum*, n. 'to give place,' 'give way,' 'yield,' 'retire,' 'submit.'

*Celēber*, or *celebris*, is, e, adj. 'frequented,' 'much resorted to,' 'crowded;' hence, 'famous,' 'renowned.'

*Celebritas*, *ātis*, f. 'a great resort,' 'an assembly of people;' thence, 'fame,' 'glory,' 'renown,' 'celebrity.'

*Celebro*, *āre*, *āvi*, *ālum*, a. 'to frequent,' 'to resort to,' 'to celebrate.'

*Celeritas*, *ātis*, f. (*celer*, 'swift,') 'swiftness,' 'speed,' 'celerity.'

*Celtæ*, *ārum*, m. plur. 'the Celts,' a people of Gaul.

*Censeo*, *censere*, *censui*, *censum*, and *censitum*, a. properly 'to count,' 'to reckon,' 'to estimate value;' hence, 'to judge,' 'to believe.'

*Centēni*, æ, a, distrib. adj. 'every hundred,' 'a hundred,' 'a hundred each,' *ad centēna*, 'about a hundred.'

*Centum*, num. adj. ind. plur. 'a hundred.'

*Cephalenia*, æ, f. 'a large island in the Ionian sea, west of Peloponnesus.' It was anciently called *Samos*. It derived its name *Cephalenia*, from one of its early settlers by the name of Cephalus.

*Cerbērus*, i, m. 'the name of the three-headed dog that guarded the infernal regions.'

*Cercasōrum*, i, n. 'a town in Egypt.'

*Cerno*, *cernere* *crēvi*, *crētum*, a. (Greek *krino*, 'to sift,' 'to distinguish,') 'to separate,' hence, to separate for the purpose of distinguishing, 'to distinguish,' 'to judge,' also, 'to discern,' 'to perceive.' See *adspicio*.

*Certāmen*, *īnis*, n. (*certo*, 'to contend,') 'a contest,' 'strife,' 'contention,' generally 'a trial for superiority,' 'a contest for victory.'

*Certè*, adv. (comp. *certiūs*, super. *certissimè*,) 'certainly,' 'undoubtedly.'

*Certus*, a, um, adj. (*cerno*, 'to judge,' 'to determine,') 'determined,' 'established,' 'sure,' 'certain.'

*Cervīnus*, a, um, adj. 'belonging to a stag.'

*Cervus*, i, m. 'a stag.'

*Chalcēdon*, *ōnis*, f. 'a city of Bithynia, in Asia Minor, opposite Byzantium.'

*Chaldaicus*, a, um, adj. 'Chaldaic,' 'belonging to Chaldæa,' a country of Asia.

*Charta*, æ, f. 'paper,' at first made of the flags of the river Nile.

*Chersiphron, ōnis*, m. a skillful architect, who planned and superintended the building of the temple of Diana, at Ephesus.

*Chersonēsus, ī*, f. (Greek *chersos*, 'land,' and *nēsos*, 'an island,' 'land nearly like an island,') 'a peninsula.' This term was applied emphatically to 'the peninsula' at the south of Thrace, along the western shore of the Hellespont, being called 'the Chersonese,' without any other descriptive epithet.

*Cibus, ī*, m. 'food,' 'nourishment.'

*Cicēro, ōnis*, m. a celebrated Roman orator.

*Cilicia, æ*, f. a country in the south-eastern part of Asia Minor.

*Cingo, cingēre cinxi cinctum*, a. (from *circum*, 'around,' and *ago*, 'to drive,' contracted into *cingo*, and for euphony *cingo*,) 'to tie about,' 'to gird,' 'to surround.'

*Cinis, ēris*, generally m. sometimes f. 'ashes,' 'embers.'

*Cinnāmunum, ī*, n. 'cinnamon.'

*Circa*, and *circum*, prep. (Greek *kirkos*, 'a circle,') 'about,' or 'round about,' in reference to time and place: also, 'about,' 'concerning.' As an adverb 'all about,' 'on every side.' In composition it signifies 'comprehension,' 'around;' as *eo*, 'to go,' *circumeo*, 'to go around;' *fero*, 'to bear,' *circumfēro*, 'to bear around.'

*Circuītus, ūs*, m. (*circum*, 'around,' and *eo*, 'to go,') 'a going around,' 'a circuit.'

*Circumdo, dāre, dēdi, dātum*, a. 1st. conj. 'to put around,' 'to surround,' 'to encompass.'

*Circumfluo, fluēre, fluxi, fluxum*, n. 'to flow around.'

*Circumjaceo, jacēre, jacui*, n. (supine wanting,) 'to lie near,' or 'about,' 'to border upon.'

*Cisalpinus, a, um*, adj. (*cis*, 'on this side,' and *Alpes*, 'the Alps,') 'Cisalpine,' 'on this side the Alps.' This was the term applied by the Romans to that part of Gaul which was on the side of the Alps towards Rome, for *to them* it was *this* side, while *to us* it is the *other* side.

*Cithæron, ōnis*, m. 'an elevated ridge dividing Bœotia from Megaris and Attica.'

*Civis, is*, com. 'a citizen.' Syn. *Incolā*. *Civis*, 'a citizen,' denotes one who is invested with all the privileges of citizenship, or who is a member of the state. *Incola* signifies merely 'an inhabitant.'

*Civitas, ātis*, f. (from *coëo, coivi*, 'to assemble together,') 'an assemblage of citizens,' 'a number of people living in the same place and under the same laws,' 'a city,' 'a state.' It also sometimes denotes 'citizenship,' or 'the freedom of the city;' as *dare civitātem*, 'to confer

the privileges of citizenship.' Syn. *Urbs*, which refers principally to the houses, while *civitas* refers to the inhabitants.

*Clades*, *is*, *f.* 'loss,' 'overthrow,' 'destruction,' 'slaughter.'

*Claritas*, *ātis*, *f.* (*clarus*, 'bright,' 'sheeny,') 'clearness,' 'brightness,' 'splendour;' hence, metaphorically, 'brightness of character,' 'fame,' 'celebrity,' 'distinction.'

*Clarus*, *a*, *um*, *adj.* 'sheeny,' 'bright,' 'splendid,' 'famous,' 'renowned;' also, 'loud,' 'clear.'

*Claudius*, *i*, *m.* 'the name of several Romans.'

*Cleopātra*, *æ*, *f.* a queen of Egypt, celebrated for her beauty and talents.

*Coctilis*, *is*, *e*, *adj.* 'burnt,' 'baked.' *Latēres coctiles*, 'bricks,' 'tiles.'

*Coctus*, *a*, *um*, *part.* (from *coquo*, *coquēre*, *coxi*, *coctum*, 'to bake,') 'baked,' 'boiled:' *laterēs cocti*, 'burnt brick.'

*Cælum*, and *cælum*, *i*, *n.* in sing., *m.* in plur. (Gram. p. 57,) 'heaven,' 'the heavens,' 'the air,' 'climate,' probably derived from the Greek *koilon*, 'hollow,' that is, 'the concave of the sky.'

*Cæna*, *æ*, *f.* 'a supper,' the principal meal of the Romans, and though taken at a late hour of the day, it might, with propriety, be translated 'dinner.'

*Cæpi*, *cæpisse*, *def. pret.* (see Gram. p. 149,) 'I begin,' or 'have begun.'

*Cæptus*, *a*, *um*, *part.* 'begun.'

*Cognītus*, *a*, *um*, *part.* (from *cognosco*, *noscēre*, *nōvi*, *nītum*,) 'known,' 'ascertained.'

*Cogo*, *cogēre*, *coēgi*, *coactum*, *a.* (for *coago*, from *eo* or *con*, and *ago*, 'to drive together,') 'to compel,' 'to hold together,' 'to collect:' *cogēre agmen*, 'to bring up the rear.'

*Cohæreo*, *cohærēre*, *cohæsi* *cohæsum*, *m.* (*con* and *hæreo*, 'to stick,') 'to cleave together,' 'to be united to,' 'to agree.'

*Colchis*, *īdis*, *f.* a country on the eastern shore of the Euxine, now 'Mingrelia,' celebrated as being the scene of the fable of the golden fleece, and the Argonautic expedition.

*Collis*, *is*, *m.* 'a hillock,' 'a hill.'

*Collōco*, *āre*, *āvī*, *ātum*, *a.* (*con* and *loco*, 'to place together,') 'to place one with another,' 'to arrange,' 'to dispose.'

*Collum*, *i*, *n.* 'the neck,' from *collis*, 'a hill;' as the neck rises above the body, as a hill above the plain.

*Colo*, *colēre*, *colui*, *cultum*, *a.* The primary meaning of *colēre* seems to be 'to clip,' 'to prune,' from the Greek *kolazo*, 'to cut off:' as *colēre vitem*, (Cicero,) 'to prune the vine:' hence, it means 'to adjust,' 'to pay attention to,' 'to pursue,' 'to regard,' and in matters of religion, 'to worship,' as *colēre deos*, 'to worship the gods.' In regard to the



fields it may be rendered 'to cultivate,' 'to till;' also, 'to frequent a place,' 'to dwell in,' 'to inhabit.'

*Colonia*, æ, f. (*colo*, 'to till,') 'a colony' or 'plantation' which people are sent to till, and to dwell in.

*Colōnus*, i, m. (*colo*,) 'a tiller of the ground,' 'a husbandman,' 'a colonist.'

*Color* and *colos*, ōris, m. 'a colour,' 'complexion,' 'tint,' 'hue.'

*Columba*, æ, f. 'a dove,' 'a pigeon.'

*Columna*, æ, f. 'a pillar,' 'a column.'

*Comes*, ūtis, com. (*comitis*, from *con* and *itum* supine of *eo*, 'to go,' 'to go together,') 'an associate,' 'a companion.' Syn. *Socius*, *Sodālis*. They are thus distinguished: *comes* means 'a companion,' or fellow-traveller; *socius*, 'a partner,' 'a fellow,' 'a member of the same society,' 'a sharer in the same fortune;' *sodālis*, 'a comrade,' a companion in amusement or pleasure.'

*Comissor*, or *commissor*, āri, ātus sum, dep. 'to banquet,' 'to revel,' 'to feast luxuriously,' 'to go to a feast.'

*Comitor*, āri, ātus sum, dep. (*con*. and *itum*, supine of *eo*, 'to go,') 'to go along with,' 'to accompany.' Syn. *Sequi*, which means 'to follow, or 'go after,' whereas *comitāri* means 'to go along with.'

*Commemōro*, āre, āvi, ātum, a. (*con* and *memoro*,) 'to make mention of,' 'to relate,' 'to commemorate.'

*Commeo*, āre, āvi, ātum, n. 'to go to and fro,' 'to go and come,' to go in company with.'

*Commercium*, ii, n. (*cum*, which in composition often means 'interchange,' and *mercium*, gen. plur. of *merx*, 'an interchange of merchandise,') 'commerce,' 'traffic;' also, 'intercourse,' 'communication,' 'fellowship.'

*Commīnuo*, ūere, ui, ūtum, a. (*con* and *minuo*, 'to lessen,') 'to break in pieces,' 'to bruise,' 'to diminish.'

*Commoditas*, ātis, f. (*con* and *modus*, 'a measure,' 'one thing measured with or adjusted to another,') 'just proportion,' 'aptness;' hence, 'convenience,' opportunity.'

*Commorior*, mori, and *morīri*, mortuus sum, dep. 3d and 4th, 'to die along with,' 'to die together.'

*Commūnis*, is, e, adj. 'common,' 'the same,' 'general.'

*Compāro*, āre, āvi, ātum, a. (*con* and *paro*,) 'to procure,' 'to furnish,' 'to provide;' also, 'to liken,' 'to compare;' hence, thought to be compounded of *cum* and *par*, 'like,' 'to make like with.'

*Complector*, complecti, complexus sum, dep. (*cum* or *circum* and *plecto*, 'to fold around,') 'to encircle,' 'to surround,' 'to embrace,' 'to take hold of.'

*Comprehendo, hendĕre, hendi, hensum*, a. (*con* and *prehendo* ‘to lay hold of,’ ‘to lay hands on.’ It will be seen that our English word *hand* has some affinity to this.) ‘to seize hold of,’ ‘to apprehend;’ hence, ‘to apprehend an idea,’ ‘to comprehend,’ ‘to understand.’

*Concha, æ*, f. ‘a shell-fish,’ ‘a sea-shell,’ also ‘the pearl-oyster,’ a large shell fish in which the pearls are found. They abound in great numbers along the coast of Ceylon and Japan, and in the Persian gulf. They are obtained by means of divers, who go down under the water to a great depth, being trained to the business from their youth.

*Conchylĭum, ii*, n. ‘a kind of shell-fish from which purple dye was made,’ also, ‘purple’ itself.

*Concōquo, quĕre, xi, ctum*, a. (*con* and *coquo*, ‘to cook,’ ‘to boil,’) ‘to boil;’ also, ‘to digest.’

*Concurrĭtur*, imper. (*con* and *curro*, ‘to run together,’) ‘it is run together,’ ‘they rush together,’ ‘they join battle.’

*Concutio, utĕre, ussi, ussum*, a. (*con*, and *quatio*, ‘to shake,’) ‘to shake together,’ ‘to agitate,’ ‘to vibrate,’ ‘to brandish.’

*Conditio, ōnis*, f. (*condo*, ‘to found,’ ‘to frame,’) ‘the nature,’ ‘quality,’ or circumstance under which things are ‘framed,’ (*condĭta*,) ‘a contract,’ ‘condition,’ ‘terms of agreement, *conditiōnem accipĕre*, ‘to accept a proposal.’

*Condo, dĕre, dĭdi, dĭtum*, a. (*con*, ‘together,’ and *do*, ‘to lay up,’) ‘to treasure up,’ ‘to lay by,’ ‘to conceal;’ hence, to lay bricks together in building, ‘to build,’ ‘to construct,’ ‘to found,’ ‘to establish.’

*Confĕro, conferre, contŭli, collātum*, irr. a. (*con* and *fero*,) ‘to bring together,’ ‘to heap up,’ ‘to collect:’ *conferre se*, ‘to betake one’s self,’ ‘to go.’

*Conficio, icĕre, ĕci, ectum*, a. (*con* or *cum*, which signifies ‘union,’ and *facio*, ‘to make,’ ‘to make a thing up by the union of several parts,’) ‘to make,’ ‘to effect,’ ‘to finish;’ whence, ‘to go through with any thing,’ hence, it comes to mean ‘to consume,’ ‘to destroy,’ ‘to ruin,’ ‘to kill.’

*Conflo, āre, āvi, ālum*, a. (*con* and *flo*, ‘to blow,’) ‘to blow together,’ ‘to blow up,’ and as metals are melted by fire ‘blown up’ by bellows, the word came to signify ‘to melt,’ ‘to fuse:’ also, ‘to unite,’ ‘to compose.

*Confluo, uĕre, uxi, uxum*, (*con*, ‘together,’ and *fluo*, ‘to go,’) ‘to flow together,’ ‘to run together,’ ‘to meet,’ ‘to flock together.’

*Congĕro, gerĕre, gessi, gestum*, a. ‘to carry together,’ ‘to heap up,’ ‘to accumulate.’

*Congredior, ĕdi, essus sum*, dep. (*con* and *gradior*, ‘to go,’ ‘to advance,’) ‘to go together,’ ‘to encounter,’ ‘to fight.’

*Conjungo, gĕre, xi ctum*, a. ‘to join together,’ ‘to join into one,’ ‘to unite,’ ‘to bind:’ *adjungĕre* means ‘to join on,’ ‘to attach.’

*Conjux*, or *conjux*, *ūgis*, com. (*con* and *jungo*, 'to couple together,') 'a husband,' or 'wife,' 'a spouse.'

*Conor*, *āri*, *ātus sum*, dep. 'to strive,' 'to endeavour,' 'to attempt,' 'to venture.'

*Conscendo*, *dēre*, *di*, *sum*, a. (*con* and *scando*, 'to climb,') 'to climb up,' 'to ascend.'

*Consēcro*, *āre*, *āvi*, *ātum*, a. (*con* and *sacro*, 'to make sacred,') 'to consecrate,' 'to dedicate,' 'to devote.'

*Conspicio*, *icēre*, *exi*, *ectum*, a. (*con* and *spicio*, 'to view,') 'to behold,' 'to see,' 'to observe.'

*Conspicor*, *āri*, *ātus sum*, dep. 'to see,' 'to behold,' 'to descry.'

*Constans*, *antis*, adj. (*con* and *sto*, 'to stand,') 'standing together,' 'firm,' 'fixed,' 'constant,' 'uniform.'

*Constitūtus*, *a*, *um*, adj. (from *constituo*, *uēre*, *ui*, *ūtum*, 'to appoint,') 'placed,' 'appointed,' 'established.'

*Consto*, *stāre*, *stīti*, (no supine,) n. 'to stand together,' 'to exist,' 'to persist,' 'to remain,' 'to consist of:' *constat* imper. 'it is manifest,' 'it is evident,' 'it is agreed on.'

*Construo*, *uēre*, *uxi*, *uctum*, a. (*con* and *struo*, 'to pile up,' 'to build,') 'to build up,' 'to construct,' 'to compose.'

*Consulo*, *ulēre*, *ului*, *ultum*, a. (*con*, 'together,' and *salio*, 'to leap,' literally 'those who jump together,' 'those who go together for the purpose of deliberation,' hence,) 'to consult together,' 'to deliberate.'

*Consulto*, *āre*, *āvi*, *ātum*, a. freq. of *cōsulo*, 'to ask advice,' 'to consult.'

*Contemno*, *nēre*, *psi*, or *si*, *ptum* or *tum*, a. 'to undervalue,' 'to contemn,' 'to slight.' Syn. *Despicēre*, *Spernēre*: *despicēre*, 'to look down upon,' 'to despise,' being rather stronger than *contemnēre*; *spernere*, 'to scorn,' 'to loath,' which is stronger than either.'

*Contemptim*, adv. 'contemptuously,' 'with contempt,' 'scornfully.'

*Contendo*, *endēre*, *endi*, *entum*, a. (*con* and *tendo*, 'to stretch,') 'to stretch out,' 'to extend:' *contendēre cursum*, 'to stretch one's course;' hence, *contendēre*, often means 'to hasten,' 'to go to,' without *cursum* being expressed: so *contendere nervos*, 'to strain every nerve;' hence, the simple verb 'to strive,' 'to struggle;' also, 'to struggle to obtain,' 'to seek earnestly,' 'to solicit:' *contendēre aliquid ab aliquo*, 'to demand something of some one.'

*Contentio*, *ōnis*, f. (*con* and *tendo*, 'to stretch,') 'a straining or exertion of persons together,' 'a contest.' Syn. *Controversia*, *Disceptatio*; *controversia* means 'a dispute,' 'a controversy,' and implies a question of right and wrong; *sine controversia*, 'without dispute,' and when ap-

plied to legal matters, 'without litigation:' *Disceptatio*, 'a discussion,' 'a debating' concerning a matter of controversy, is confined to argumentative discussion. *Contentio*, 'a striving together,' implies much more vehemence than either of the other words.

*Continens, entis* part. and adj. (*con* and *teneo*, 'to hold together,') 'adjoining,' 'adjacent,' 'continued;' also, 'to hold one's self' from pleasures; hence, 'continent,' 'temperate;' as a noun, it is said of one land that 'holds on' with other lands, and is not separated from them by the sea, 'a continent.'

*Continuus, a, um*, adj. (*con* and *teneo*,) 'continued,' 'without intermission.'

*Contra*, prep. its general signification implies 'opposition'—hence, it means 'against,' 'opposite to:' so in composition; as *dico*, 'to say;' *contradico*, 'to say against,' 'to contradict.' As an adverb, it may be rendered 'on the other hand.'

*Contueor, ēri, ūtus, sum*, dep. (*con* and *tueor*, 'to behold,') 'to look steadfastly,' 'to gaze upon,' 'to view.'

*Contundo, tundere, tūdi, tūsum*, a. (*con* and *tundo*, 'to beat,') 'to beat together,' 'to bruise.'

*Convenio, enīre, ēni, entum*, n. 'to come together,' 'to meet,' 'to assemble.'

*Cooperio, īre, ui, ertum*, a. (*con* and *operio*, 'to close,') 'to cover all over,' 'envelope.'

*Copia, æ, f.* 'plenty,' 'abundance,' 'store;' hence, an 'abundance' of men, &c., that is 'a multitude,' 'a swarm;'—an 'abundance' of money, that is 'wealth,' 'riches;' an 'abundance' of soldiers, 'troops,' 'forces;' an 'abundance' of words, that is, 'fluency of speech,' 'copiousness.'

*Corcyra, æ, f.* an island in the Ionian sea on the coast of Epirus, now 'Corfu.' It was celebrated for the gardens of Alcinous, and for its choice fruit. (See Alcinous.)

*Corinthus, i, f.* 'Corinth,' a celebrated city of Greece, situated on the Isthmus of Corinth.

*Corinthius, a, um*, adj. 'Corinthian,' belonging to Corinth.

*Cornu, u*, indec. 'a horn;' hence, 'a trumpet' as formerly made of horn: also, any thing in the shape of a horn, as the 'horns' of the moon, 'the wings' of an army.

*Corpus, ōris*, n. 'a body.'

*Corruo, uēre, ui*, (supine wanting,) n. (*con* and *ruo*, 'to fall,') 'to fall down together,' 'to go to ruin,' 'to decay.' Syn. *Cadere, Ruere*. *Cadere* is simply 'to fall,' *ruere* and *corruere*, 'to fall with violence or precipitation.'



*Corsica*, *æ*, f. an island in the Mediterranean, west of Italy.

*Corycius*, *a*, *um*, adj. 'Corycian,' of or belonging to *Corycus*, (now *Curco*,) a place in Cilicia, in Asia Minor, celebrated among the ancients for an extensive and curious cave.

*Crater*, *ēris*, m. 'a bowl,' 'a goblet,' 'a basin;' also, 'the basin,' or hollow on the top of mount *Ætna*, or any other volcano, 'a crater.'

*Creber*, *bra*, *brum*, adj. 'thick,' 'close,' 'frequent.'

*Crebrò*, or *crebrè*, adv. (comp. *crebriùs*, super. *creberrimè*.) 'frequently,' 'repeatedly.'

*Credo*, *dēre*, *dīdi*, *dītum*, a. 'to credit,' 'to believe,' 'to trust,' 'to consign to one's care.'

*Cremo*, *āre*, *āvi*, *ātum*, a. 'to burn,' 'to set on fire.' Syn. *Urēre*, which is applied to the effects either of heat or cold, as *uri calōre*, 'to be burnt up with the heat,' *uri frigōre*, 'to be pinched or chilled with cold;' so also, 'to be pinched with pressure,' as *calceus urit*, 'the shoe pinches;' *Cremāre* signifies merely 'to burn,' and generally 'to burn to ashes.'

*Cresco*, *escēre*, *ēvi*, *ētum*, n. 'to increase,' 'to grow,' 'to become larger.'

*Crocodīlus*, *i*, m. 'the crocodile.' This animal is an inhabitant of the Nile and other Asiatic and African rivers; it is of enormous strength, and possesses great fleetness in swimming, and attacks not only men, but even the largest animals, with great boldness. The largest measure from 20 to 25 feet in length. This is the animal that is so minutely and sublimely described in the 41st chapter of the book of Job, under the name of 'leviathan.'

*Crudus*, *a*, *um*, adj. 'raw,' 'fresh,' 'new made.'

*Cubitus* and *cubitum*, *i*, m. and n. 'the arm below the elbow,' 'the measure from the elbow to the end of the middle finger,' 'a cubit.' The Roman cubic measured about one foot six inches; the scripture, one foot ten inches.

*Cultus*, *a*, *um*, part. (from *colo*,) 'cultivated,' 'dressed.'

*Cum*, prep. expresses the 'society, presence, or accompaniment' of something, and may generally be rendered 'with.' As an adverb, it is sometimes written *quum*, 'when.' *Cum—tum*, 'both,—and,' 'not only,—but also.' In composition, *Cum* signifies 'union,' 'participation,' or 'accompaniment;' but it is changed into *com* before *m*, and often drops the last consonant; as, *memoro*, 'to relate,' *commemoro*, 'to relate together,' 'to commemorate;' *ago*, 'to drive,' *con-ago*, or *co-ago*, or *cogo*, 'to drive together,' 'to collect;' *petitor*, 'a candidate,' *competitor*, 'a fellow candidate,' or 'rival.'

*Cupiditas*, *ātis*, f. 'desire,' 'fondness,' 'greediness,' 'passion,' 'thirst after gain,' 'avarice.' Syn. *Cupido*, *Desiderium*. *Cupido* expresses

an 'excessive desire,' or 'a violent passion' for any thing, and is stronger than *Cupiditas*. *Desiderium*, 'regret,' means 'the feeling of a want,' generally confined to express 'the desire of what is missing,' 'a regret for something absent or lost.'

*Cupio, cupĕre, ivi* and *ii, ĭtum*, a. 'to covet,' 'to desire,' 'to long for.'

*Curō, āre, āvi, ālum*, a. 'to take care of,' 'to attend to,' 'to regard,' 'to concern one's self about any thing.'

*Curro, currĕre, cucurri, cursum*, n. 'to run,' 'to hasten.'

*Currus, ūs*, m. (*curro*, 'to run,') 'a chariot,' 'a car.' It was a vehicle used in the races and in war.

*Cursus, ūs*, m. 'a running,' 'a course,' 'a way.'

*Custodio, ĭre, ĭvi, ĭtum*, a. 'to guard,' 'to watch,' 'defend.'

*Cutis, is*, f. 'the skin.' Syn. *Pellis, Corium*. *Cutis* is 'the human skin while on the body;' *Pellis*, 'a skin or hide of any kind stripped off;' *Corium*, 'thick hide,' whether on the animal or not; also, 'tanned leather.'

*Cyclādes, dum*, f. plur. a cluster of islands in the Ægæan sea, now the Archipelago. So called from the Greek *kuklos*, 'a circle,' as they present the appearance of this figure.

*Cyclōpes, pum*, m. plur. 'the Cyclops,' a fabled race of giants that inhabited Sicily. They were so called from the Greek *kuklops*, (*kuklos*, 'a circle,' and *ōps*, 'the eye,') 'the circled-eyed,' as they were said to have but one eye, and that a large one in the centre of the forehead.

*Cydnus, i*, m. a river of Cilicia, in Asia Minor.

*Cymba, æ*, f. 'a bark,' 'skiff.'

*Cymbālum, i*, n. 'a cymbal,' a hollow musical instrument of brass.

*Cynossēma, ātis*, n. a promontory on the Thracian Chersonesus, where queen Hecuba was buried. It was so called from the Greek *kunos*, 'of a dog,' and *sema*, 'a tomb,' as Hecuba, before she cast herself into the sea, at this promontory, was said to have been changed into a dog. The monument erected to her memory was called Cynossema; literally, 'the tomb of the dog.' See Hecuba. Class. Dict.

*Cynthus, i*, m. a high mountain in the island of Delos.

*Cyrēnæ, ārum*, f. plur. a city of Africa, near the Syrtis Major.

*Cyrenāicus, a, um*, adj. 'Cyrenaic,' 'relating to Cyrenæ.' *Cyrenai-ca*, is also read as a noun, *provincia*, being understood; it is now the kingdom of Barca.

*Cyrenensis, is, e*, adj. the same as above.

*Cyrnus, i*, f. the island of Corsica; called by the Greeks Cynos.

*Cyzicus, i*, f. a city of Mysia, in Asia Minor, situated on a peninsula of the same name.

## D.

*Danubius*, *i*, *m*. 'the Danube,' the largest river of Europe. It rises in Germany and flows east into the Euxine. The eastern part of it was also called 'the Ister.'

*Dardania*, *æ*, *f*. the northern portion of the celebrated plain of Troy, situated along the Hellespont; whence the modern name of this strait, 'the Dardanelles.'

*De*, prep. 'from,' 'out of,' 'of or belonging to,' 'about,' 'concerning,' 'respecting.' In composition it generally signifies 'privation,' 'diminution,' 'removal,' 'descent,' 'completion,' and sometimes 'excess;' as *decōro*, 'to adorn;' *dedecorō*, 'to disgrace;' *cado*, 'to fall;' *decīdo*, 'to fall from,' 'to fall off;' *facio*, 'to do,' *defacio*, 'to do less than one ought,' 'to fail;' *flagro*, 'to burn,' *deflagro*, 'to burn excessively,' or 'burn to ashes.'

*Dea*, *æ*, *f*. 'a goddess.'

*Decem*, adj. num. ind. 'ten.'

*Decīdo*, *idēre*, *īdi*, (no sup) *n*. (*de* and *cedo*, see. prep. *de* in composition,) 'to fall from,' 'to fall down.'

*Decōquo*, *quēre*, *xi*, *ctum*, *a*. (*de* and *coquo*, 'to boil,') 'to boil,' 'to consume by boiling,' 'to boil away.'

*Decresco*, *crescere*, *crevi*, *cretum*, *n*. (*de* and *cresco*, 'to increase,') 'to decrease,' 'to decay.'

*Decurro*, *currere*, *curri* and *cucurri*, *cursum*, *n*. (*de* and *curro*,) 'to run down,' 'to flow down.'

*Dedo*, *dedere*, *dedīdi*, *deditum*, *a*. (*de* and *do*,) 'to give up,' 'to surrender.' Syn. *Tradere*, (comp. of *trans*, 'over,' and *do*, 'to give,') 'to give over,' 'to consign,' 'to deliver:' *dedere* means 'to give a thing up' entirely to another person as his own; *tradere*, merely 'to consign' to another's keeping that of which you still have the right of property or ownership.

*Dedūco*, *cēre*, *uxi*, *uctum*, *a*. (*de* and *dūco*,) 'to lead forth,' 'to convey,' 'to conduct.'

*Defendo*, *dēre*, *di*, *sum*, *a*. (*de* and *fendo*,) 'to hit off,' 'to ward off,' 'to protect,' 'to defend.'

*Deficio*, *icēre*, *ēci*, *ectum*, *a*. (*de* and *facio*. See prep. *de*, in comp.) 'to fail,' 'to decrease,' 'to be wanting;' and, when applied to the planets, 'to be eclipsed.'

*Defluo*, *uēre*, *uxi*, (no supine,) *n*. 'to flow down.'

*Defodio*, *odere*, *ōdi*, *ossum*, *a*. (*de* and *fodio*,) 'to dig down,' 'to bury.'

*Defungor, fungi, functus sum*, dep. (*de* and *fungor*, 'to discharge,' 'to execute,') 'to execute thoroughly,' 'to go through with,' 'to finish,' 'to make an end of.'

*Degusto, āre, āvi, ātum*, a. (*de* and *gusto*,) 'to taste,' 'to touch lightly.'

*Deinde*, adv. (*de*, 'from,' and *inde*, 'then,') 'thenceforth,' 'then,' 'further,' 'after that.'

*Delābor, delābi, delapsus sum*, dep. (*de* and *labor*,) 'to fall down,' 'to fall into,' 'to be inclined.'

*Deleo, ēre, ēvi, ētum*, a. 'to blot out,' 'to efface,' 'to destroy,' 'to ruin.'

*Delicium, i*, n. and *deliciæ, arum*, f. plur. (Gram. p. 57.) 'any thing that delights,' or 'amuses,' 'pleasure,' 'diversions.'

*Delphi, ōrum*, m. plur. a city of Phocis, situated on the southern side of Mount Parnassus. It was celebrated for the oracle of Apollo, who had here a most magnificent temple, filled with the richest offerings of gold.

*Delta, æ*, f. a part of Egypt, so called from its resemblance to the Greek letter *delta*, inverted thus,  $\nabla$ . This form was occasioned by the several branches of the Nile, towards its mouth. See Map.

*Delūbrum, i*, n. 'a chapel,' 'an altar,' 'a sacred place,' 'a temple.' Syn. *Ædes, Fanum, Templum*: *ædes*, which (in the plural generally signifies 'a house,' probably from the idea of there being many chambers in a house,) in the singular generally signifies 'one chamber for divine worship,' 'a temple;' *fanum* was properly 'a place consecrated for the erection of a temple;' *templum* was originally 'a place consecrated by augurs;' also, 'a temple' erected to some divinity, in which sense it is distinguished from *delubrum*, by signifying a place of larger dimensions, *delubrum* being merely a small chapel, or part of a temple. The capital, at Rome, was called *templum*, in which there were three *delubra* or 'chapels;' namely, Jupiter's, Juno's, and Minerva's.

*Delus*, or *Delos, i*, f. (See Gram. p. 35.) an island on the Ægæan Sea, famed for being the birth-place of Apollo and Diana, who had a splendid temple there. It was so called from the Greek *delos*, 'evident,' 'manifest,' as it was once said to be a floating island, nearly under water; but was afterwards made stationary, and to appear above water, by Neptune's striking it with his trident.

*Demitto ittēre, īsi, issum*, a. (*de* and *mitto*, 'to send,') 'to send down,' 'to let down,' 'to let fall.'

*Demum*, adv. 'at length,' 'at last,' 'finally;' also, 'only,' 'merely.'

*Deni, æ, a*, adj. num. 'ten by ten,' 'ten each,' 'every ten.'

*Denique*, adv. 'finally,' 'at last,' 'to conclude.'



*Dens, dentis, m.* 'a tooth.'

*Descendo, dēre, dī, sum, n.* (*de* and *scando*, 'to climb,') 'to go down,' 'to descend;' *descendēre ex equo*, 'to alight from a horse.'

*Describo, bēre, psi, ptum, a.* (*de* and *scribo*, 'to write,') 'to write off,' 'to copy,' 'to describe;' also, 'to divide,' 'to mark out.'

*Desertus, a, um, part. and adj.* 'abandoned,' 'forsaken,' 'deserted,' 'desolate.' It is often used without an accompanying substantive, as *desertum*, or *deserta*, 'desert,' or 'deserts.'

*Desiderium, i, n.* 'a longing for,' 'desire,' 'regret.' See *cupiditas*.

*Desino, sinēre, sivi, and sii, sītum, n.* (*de* and *sino*, 'to permit,') literally 'to permit a thing to be;' that is, 'to leave it untouched;' hence, it usually signifies 'to leave off,' 'to cease,' 'to end,' 'to renounce.'

*Devcho, vehēre, vexi, vectum, a.* 'to transport,' 'to move from one place to another:' part. *devexus*, 'inclining downwards,' 'sloping.'

*Devinco, vincēre, vici, victum, a.* (*de* and *vinco*,) 'to conquer,' 'to vanquish,' 'to subdue.'

*Devolo, āre, āvi, ātum, n.* 'to fly down,' 'to fly away,' 'to hasten.'

*Devoro, āre, āvi, ātum, a.* (*de* and *voro*, 'to devour,') 'to devour,' 'to eat up,' 'to swallow down.'

*Deus, i, m.* (from the Greek *theos*, 'a god,') 'God,' 'deity.'

*Dexter, dextēra, dextērū, and dextra, dextrum, adj.* (comp. *dexterior*, sup. *dextīmus*,) 'on the right hand,' 'right;' also, 'lucky,' 'propitious,' 'favorable:' it received this signification after the Greeks, with whom 'the right' was considered fortunate, whereas with the Romans 'the left,' (*sinister*,) was thought to betoken good fortune. The reason is evident: by both nations, all signs arising in the quarter of the heavens where the sun rose, or in the east, were considered propitious; but the Greek augurs, in making their observations faced the north, and therefore had the east on their 'right' (*dexter*) hand; whereas the Roman augurs faced the south, and of course had the east on their 'left' (*sinister*) hand.

*Diāna, æ, f.* the goddess 'Diana,' the daughter of Jupiter, sister of Apollo, and the goddess of hunting.

*Dico, dicēre, dixi, dictum, a.* 'to say,' 'to tell,' 'to speak. Syn. *Loqui*: *dicere* means 'to pronounce articulately,' 'to speak distinctly,' and is generally used in reference to a set discourse, and to the efforts of orators; whereas *loqui* means 'to talk,' or 'speak' with friends, and is applied to a more familiar sort of speaking than is meant by *dicēre*: it is also used when we speak of the first inarticulate sounds of children: hence the word *infans*, (*in*, 'not,' and *fans*, (participle of *fari*,) 'speaking,') 'an infant,' one who cannot utter an articulate sound.

*Diffērens, tis*, part. (from *diffĕro*, *differre*, *distūli*, *dilātum*,) ‘differing,’ ‘different.’

*Dimicatio, ōnis*, f. ‘a contest,’ ‘a skirmish.’ Syn. *Prælium*, *Pugna*: *prælium*, ‘a battle,’ ‘an engagement,’ is generally applied to large bodies of troops, composed of cavalry and heavy armed soldiers: *dimicatio*, ‘a contest,’ ‘an encounter,’ is used in speaking of smaller bodies; while *pugna*, (from the Greek *pux*, ‘with the fist,’) signifies generally ‘a single combat,’ or ‘a close engagement.’

*Dimīco, āre, āvi*, and *ui, ātum*, n. ‘to fight,’ to skirmish.’ From the inseparable preposition *di* or *dis*, which means ‘separation,’ ‘division,’ ‘in different parts,’ and the Greek *mache*, ‘a battle.’

*Diomēdes, is*, m. a king of Thrace, who was said to kill his guests, and give them to his horses for food.

*Dirīmo, imĕre, ĕmi, emptum*, or *emtum*, a. (*dis* and *emo*, ‘to take,’) ‘to part,’ ‘to sever,’ ‘to divide;’ also, ‘to distinguish,’ for the purpose of judging; hence, ‘to decide,’ as *dirimĕre litem*, ‘to decide the dispute.’

*Diripio, ipĕre, ipui, eptum*, a. (*dis* and *rapio*, ‘to tear,’) ‘to tear asunder,’ ‘to snatch;’ also, ‘to plunder,’ ‘to spoil.’

*Dirus, a, um*, adj. ‘savage,’ ‘fell,’ ‘direful,’ ‘cruel.’

*Dirūtus a, um*, part. (from *diruo*, *diruere*, *dirui*, *dirūtum*,) ‘destroyed,’ ‘pulled down,’ ‘overthrown.’

*Dis*, or *di*, prep. that is never found by itself, and therefore called ‘inseparable.’ It implies ‘separation,’ ‘division,’ and may be translated ‘apart,’ ‘asunder,’ ‘on every side,’ ‘in different directions.’

*Discerpo, pĕre, psi, ptum*, a. (*dis* and *carpo*, ‘to pluck,’) ‘to tear or pull in pieces,’ ‘to rend,’ ‘to mangle.’

*Disco, discĕre, didici*, (sup. wanting,) a. ‘to learn,’ ‘to acquire the knowledge of a thing.’

*Discordia, æ*, f. (*dis* and *cor*, ‘the heart,’) literally ‘a separation of heart,’ ‘opposition of sentiments,’ ‘discord,’ ‘dissention.’

*Discrĕpo, āre, āvi*, and *ui, ĭtum*, n. (*dis* and *crepo*, ‘to make a noise,’) literally ‘to make discordant sounds;’ hence, said of persons varying or differing, ‘to differ,’ ‘to disagree.’

*Distīguo, ūĕre, inxi, inctum*, a. (*dis* and *tingo*, ‘to paint,’ ‘to colour,’) literally, ‘to distinguish by colouring;’ hence, ‘to distinguish,’ ‘to discriminate,’ ‘to mark,’ ‘to adorn,’ ‘to variegate.’

*Disto, āre*, (perf. and sup. not used,) n. (*dis* and *sto*,) literally ‘to stand apart,’ ‘to be distant,’ ‘to be divided,’ ‘to differ.’

*Diū*, adv. (comp. *diutius*, super. *diutissimĕ*,) ‘long,’ ‘for a long time:’ from *dies*; whence its primitive meaning ‘all through the day.’

*Diversus, a, um*, adj. (*dis* and *verto*, ‘to turn,’ literally, turned different ways,) ‘separate,’ ‘distinct,’ ‘different.’

*Dives, ūtis*, adj. (comp. *ditior*, super. *ditissimus*,) 'rich,' 'wealthy,' 'opulent,' 'valuable,' 'precious.'

*Divīdo, idēre, īsi, īsum*, a. (for *difido*, from *di* and *fido*, for *findo*, 'to split,' literally 'to split apart,') 'to divide,' 'to separate.'

*Divitiæ, ārum*, f. plur. (from *dives*,) 'riches,' 'wealth.'

*Divulsus, a, um*, part. (from *divello, divellēre, divelli, divulsum*,) 'pulled asunder,' 'parted.'

*Do, dāre, dēdi, dātum*, a. 'to give' 'to grant :'  
*dare pœnas*, 'to suffer punishment ;' where *pœnas* is used in its primitive signification of 'a fine paid,' 'a compensation,' 'a penalty ;' hence, 'to give compensation,' signified the same as 'to suffer punishment.'

*Doceo, ēre, cui, ctum*, a. 'to teach.' Syn. *Erudire*: *docēre* signifies 'to teach,' or 'give information,' without reference to the state of the person instructed ; *erudire*, 'to instruct,' however, implies his previous want of culture and tuition.

*Docilitas, ātis*, f. 'aptness to learn,' 'docility.'

*Doctrīna, æ. f.* 'the art of teaching,' 'instruction ;' also, 'learning,' 'science,' 'erudition.'

*Dodōna, æ. f.* a town of Epirus, in Greece, famed for its ancient oracle, which was ranked next to the oracle at Delphi.

*Domesticus, a, um*, adj. 'pertaining to a house,' 'domestic,' 'private.'

*Domicilium, i, n.* 'a house,' 'a habitation,' 'a place of abode.'

*Domo, āre, ui, ūtum*, a. 'to subdue,' 'to overcome,' 'to break or tame wild animals.' Syn. *Subigēre*; which, compounded of *sub* and *ago*, literally means 'to drive or force under,' 'to lay low,' 'to humble ;' *domāre* means 'to tame by force,' 'to subdue a turbulent and refractory spirit.'

*Domus, ūs or i, f.* 'a house,' 'a habitation,' 'a dwelling ;' *domi*, 'at home.' Gram. R. 53.

*Donec*, adv. 'while,' 'until.'

*Dorsum, i, n.* 'the back.' Syn. *Tergum*: *dorsum*, 'the back,' is generally opposed to *venter*, 'the belly ;' *tergum*, 'the back,' 'the hind part,' is generally opposed to *frons*, 'the front,' or 'fore part.'

*Draco, ōnis*, m. 'a dragon,' a sort of large serpent.

*Druīdæ, ārum*, and *druīdes, īdum*, m. plur. 'the Druids,' ancient priests of Britain and Gaul.

*Ducenti, æ. a*, adj. num. plur. 'two hundred.'

*Duco, cēre, xi, ctum*, a. 'to lead,' 'to carry,' 'to draw :'  
*ducēre murum*, 'to build a wall ;' *ducere uxōrem*, 'to take a wife,' 'to marry.' In this latter sense, it may be considered as synonymous with *nubēre*, 'to marry.' *Ducēre*, however, is only used when a man is the subject of discourse, or is the nominative to the verb, while *nubere*, 'to be veiled,' or *duci*, 'to be

led,' is used when a woman is the subject of discourse. The literal meaning is 'to veil,' (*caput*, 'the head,' being understood,) and it derives its meaning 'to marry,' from the custom of the females covering their heads when presented to their husbands at the marriage rite.

*Dum*, adv. 'whilst,' 'as long as,' 'until.'

*Duo*, æ, o, num. adj. plur. 'two.'

*Duodēcim*, num. adj. ind. plur. 'twelve.'

*Duodeviginti*, num. adj. ind. plur. 'two from twenty,' 'eighteen.'

*Duritia*, æ, f. 'hardness.'

*Dux*, *ducis*, com. 'a leader,' 'guide,' 'captain,' 'general.' As synonymous with *imperātor*, it signifies an officer of comparatively lower grade, while *imperātor* means 'the commander in chief.'

## E.

*E* before a consonant, *Ex* before a vowel, prep. 'from,' 'out of,' implying 'motion' out of a place,' 'departure from the interior of a place:' it differs from *a* or *ab*, in showing that the person or thing excluded, had a more intimate connexion with that from which it was excluded: thus, *dejectus est E, domo*, 'he was driven out of the house,' shows that the person had been *within* it, but *dejectus est AB domo*, 'he was driven from the house,' shows merely that the person was *around* or *near* it. In composition it generally signifies 'out;' and often greatly increases the force of the original word, as, *horreo* 'to dread,' *exhorreo* 'to dread out and out,' 'to dread exceedingly.' Before certain consonants *e* only is used, and before *f* it changes its consonant into *f*. Examples in composition: *bibo*, 'to drink,' *ebibo*, 'to drink out or drink up;' *dico*, 'to tell,' *edico*, 'to tell out,' 'to publish;' *fugio*, 'to fly,' *effugio*, 'to fly away.'

*Ebibō, ěre, i, ĭtum*, a. (*e* and *bibo*), 'to drink up:' see *E* in composition.

*Ebur, ōris*, n. 'ivory.'

*Efficio, icĕre, ěci, ectum*, a. (*e* and *facio*, literally 'to work out,') 'to effect,' 'to bring to pass,' 'to accomplish.'

*Effigies, iĕi*, f. 'an image,' 'representation,' 'effigy.'

*Effundo, undĕre, ūdi, ūsum*, a. (*e* and *fundo*), 'to pour out,' 'to waste.'

*Egĕro, rĕre, ssi, stum*, a. (*e* and *gero*), 'to carry out,' 'to cast out.'

*Ego, mei*, pron. 'I.'

*Egredior, egrĕdi, egressus sum*, dep. (*e* and *gradior*, 'to go,' 'to walk,') 'to go out.'

*Ejusmodi*, (compounded of the gen. of the pron. *is* and *modus*, 'manner,') 'of the same sort,' 'such like,' 'such.'



*Elephantis, īdis*, f. a city of Egypt.

*Elephantus, ī*, and *Elephans, antis*, m. 'an elephant.'

*Elīdo, dēre, si, sum*, a. (*e*, 'exceedingly,' and *lædo*, 'to hurt,' literally, 'to hurt very much,') 'to break in pieces,' 'to crush,' 'to strangle.'

*Elīgo, igēre, ēgi, ectum*, a. (*e* and *lego*, 'to choose,') 'to choose out,' 'to select.'

*Emergo, gēre, si, sum*, n. (*e*, which gives to the compound verb a meaning directly 'opposite' to that of the original, and *mergo*, 'to sink,') 'to rise up,' 'to come out,' 'to emerge,' 'to swim.'

*Emineo, ēre, ui*, (no supine,) n. (*e* and *maneo*, 'to remain,') 'to rise up,' or 'out of,' 'to be higher,' 'to be conspicuous.'

*Emitto, illēre, īsi, issum*, a. (*e* and *mitto*,) 'to send forth,' 'to emit.'

*Enascor, nasci, natus sum*, dep. (*e* and *nascor*,) 'to spring up,' 'to grow out.'

*Enēco, necāre, necavi*, and *necui, necātum*, and *nectum*, a. (*e* and *neco*, 'to kill,') 'to kill outright,' 'to slay,' 'to murder.'

*Enervo, āre, āvi, ātum*, a. (*e* and *nervi*, 'the sinews,' 'the nerves,') literally, 'to take out the nerves,' 'to enervate,' 'to enfeeble,' 'to weaken.'

*Enim*, conj. 'for,' 'truly,' 'indeed.'

*Eo, īre, īvi, itum*, n. 'to go,' 'to walk,' 'to travel.'

*Eōd*, adv. 'thither,' 'to such a pitch,' 'to such an extent.'

*Eōus, a, um*, adj. 'relating to the morning,' 'eastern;' as a noun, *Eōus, ī*, m. 'the morning star.'

*Ephēsus, ī*, m. a city of Ionia, in Asia Minor, famed for the temple of Diana.

*Epīrus, ī*, f. a country in the north-western part of Greece.

*Epūlor, āri, ātus sum*, dep. 'to feast,' 'to banquet.'

*Epūlum, ī*, n. in sing. and *Epulæ, ārum*, f. (Gram, p. 57.) 'a feast,' 'a banquet.' Syn. *Convivium*. These words may be thus distinguished; *Convivium*, comp. of *con* and *vivo*, 'to live together;' is a 'common repast,' or 'entertainment;' *Epulum* is a 'religious or public feast,' given to the people; *Epulæ*, 'a sumptuous banquet,' given by a private individual to such as he chose to invite.

*Eques, ītis*, m. 'a horseman,' 'a knight.'

*Equitātus, ūs*, m. 'riding,' 'the cavalry,' 'a troop of horse.'

*Equus, ī*, m. 'a horse.'

*Erga*, prep. 'towards.'

*Eripio, ipēre, ipui, eptum*, a. (*e* and *rapio*, 'to sever,') 'to tear from,' 'to snatch away,' 'to take away by force.'

*Erro, āre, āvi, ātum*, n. 'to stray,' 'to wander up and down,' 'to err.'

*Erōdo, dēre, si, sum, a.* (*e* and *rodo*, ‘to gnaw,’) ‘to gnaw away,’ ‘to eat into,’ ‘to consume.’

*Et*, conj. ‘and,’ ‘also,’ ‘even;’ when *et* occurs twice in the same sentence, the former is rendered by ‘both,’ and the latter by ‘and.’ The difference between *et* and the enclitic *que* is, that *et* connects persons or things that are distinct from each other, while *que* connects those which are either the same or parts of the same.

*Etiam*, conj. ‘also,’ ‘even.’

*Eubœa, æ, f.* a large island in the *Ægæan* sea, opposite the coasts of Bœotia and Attica.

*Eumēnes, is, m.* an officer in the army of Alexander, the second king of Pergamus, celebrated for his love of learning.

*Euphrātes, is, m.* a large river in Asia, which rises in mount *Niphātes*, (a part of the Taurus chain,) falls into the Tigris, near its mouth, and with it empties into the Persian gulf.

*Eurīpus, i, m.* the strait between Aulis in Bœotia and Eubœa, remarkable for an irregular ebb and flow of its tide.

*Eurōpa, æ, f.* the daughter of Agenor, King of Phœnicia. She was changed by Jupiter into a bull, and by him carried into Crete: from her the name ‘Europe’ is derived, one of the four quarters of the earth.

*Eurōtas, æ, m.* a river of Greece, arising in Arcadia, flowing by Sparta, and emptying into the Laconic gulf.

*Euxīnus, i, m.* (from the Greek *eu*, ‘very,’ and *xenos*, ‘hospitable,’) ‘the Euxine,’ now the Black sea. It was at first called *axēnos*, which means ‘inhospitable,’ as the inhabitants of its shores were very cruel to strangers: afterwards, when the Ionians made some settlements there, they became more civilized and hospitable.

*Ex*, prep. see *E*.

*Exæquo, āre, āvi, ātum, a.* (*ex*, and *equus*, ‘equal,’ ‘level,’) ‘to level out,’ ‘to make equal or plane.’

*Excēdo, dēre, ssi, ssum, n.* (*ex* and *cedo*, ‘to retire,’ ‘to depart,’) ‘to go out,’ ‘to withdraw;’ also, ‘to go beyond,’ or ‘above,’ that is, ‘to exceed,’ ‘to surpass.’

*Excello, ěre, ui, (no supine,) n.* (*ex* and *celsus*, ‘high,’) ‘to be high,’ ‘to excel,’ ‘to out do.’

*Excelsus, a, um.* adj. ‘high,’ ‘lofty.’

*Excidium, i, n.* (*ex*, and *cado*, ‘to fall,’) ‘ruin,’ ‘overthrow,’ ‘destruction.’

*Excīdo, dēre, di, (no supine,) a.* (*ex* and *cædo*, ‘to cut,’) ‘to cut out,’ ‘to cut off,’ ‘to hew down.’

*Excipio, ipĕre, ĕpi, eptum, a.* (*ex* and *cipio*, 'to take,') 'to take a thing from another,' 'to receive;' also, 'to receive or take upon one's self,' 'to support,' 'to sustain.'

*Excŏlo, colĕre, colui, cultum, a.* (*ex* and *colo*, 'to practice,') 'to cultivate,' 'to adorn,' 'to improve,' 'to finish.'

*Exemplum, i, n.* (from *exemptum*, supine of *exĭmo*, 'to take out,' 'to select,') literally, 'something selected as a model,' 'a sample,' 'example,' 'copy,' 'model.'

*Exerceo, ĕre, ui, ĭtum, a.* (from the Greek *exergazomai*, 'to work out,') 'to train,' 'to practice,' 'to exercise;' *exercĕre odium*, 'to entertain hatred;' *exercĕre agrum* 'to till the soil.'

*Exercĭtus, ŭs, m.* 'an army;' see *Acies*.

*Exĭlis, is, e, adj.* (comp. *exilior*, sup. not used,) 'slender,' 'thin,' 'weak,' 'small.'

*Eximie, adv.* (*eximo*, 'to choose out of,') 'choicely,' 'remarkably,' 'excellently,' 'very.'

*Existimātio, ōnis, f.* 'estimation,' 'esteem,' 'opinion,' 'judgment.'

*Existĭmo, āre, āvi, ātum, a.* (*ex, as* and the Greek *time*, 'honour,') 'to draw an estimate of,' 'to judge,' 'to think,' 'to determine.'

*Exĭtus, ŭs, m.* (*ex* and *eo*, 'to go,') 'a going out,' 'exit;' *exitus vitæ*, 'the end of life;' also, 'the event,' 'issue.'

*Exorior, orĭri, ortus sum, dep. 3.* (*ex* and *orior*,) 'to rise up,' or 'out of,' 'to spring up,' 'to appear.'

*Exorno, āre, āvi, ātum, a.* (*ex*, and *orno*, 'to adorn,') 'to deck out,' 'to adorn,' 'to embellish.'

*Expecto, or exspecto, āre, āvi, ātum, a.* (*ex* and *specto*, 'to look,') 'to look out for,' 'to wait for,' 'to long for,' 'desire,' 'expect.'

*Expedĭtio, ōnis, f.* (from *expedio*, 'to equip,' which is comp. of *ex* and *pes*, 'a foot,' 'to take one's foot out of,' 'to disentangle,' 'to rid,' 'to rid any thing from difficulties;' hence, 'to accomplish,' 'to equip,') 'an expediting, despatching;' also, 'a military expedition.'

*Expers, expertis, adj.* (*ex* signifying 'privation,' and *pars*, 'a part,') literally, 'having no part nor share in,' 'destitute of,' 'free from,' 'without.'

*Expolio, ĭre, ĭvi, ĭtum, a.* (*ex* and *polio*, 'to polish,') 'to polish well,' 'to furbish,' 'to adorn,' 'to finish,' 'to improve.'

*Expugno, āre, āvi, ātum, a.* (*ex* and *pugno*, 'to fight,') 'to take by storm,' 'to conquer,' 'to subdue,' 'to overcome.' Syn. *Obsidĕre*, 'to besiege,' or 'blockade;' *Oppugnāre*, 'to attack,' or 'assault;' *Capĕre*, 'to take in any way whether by force or stratagem.'

*Exstinguo*, or *extinguo*, *guëre*, *xi*, *ctum*, a. (*ex* and *stinguo*, 'to extinguish,') 'to put out,' 'to extinguish,' 'to kill : ' part. *extinctus*, 'dead.'

*Exstruo*, or *extruo*, *uëre*, *uxi*, *uctum*, a. (*ex* and *struo*, 'to build,') 'to build up,' 'to pile up.'

*Exsurgo*, *exsurgëre*, *exsurrexi*, *rectum*, n. (*ex* and *surgo*, 'to rise,') 'to rise up,' 'to arise.'

*Extra*, prep. 'beyond,' 'without,' 'except.'

*Extraho*, *hëre*, *xi*, *ctum*, a. (*ex* and *traho*, 'to draw,') 'to draw out,' 'to force out,' 'to extract.'

*Extrëmus*, a, um, adj. (super. of *extërus*, comp. *exterior*,) 'the remotest,' 'the last,' 'the furthest : ' *extrëma senectus*, 'extreme old age.'

## F.

*Fabrïco*, *äre*, *ävi*, *ätum*, a. 'to frame,' 'to make,' 'to manufacture,' 'to forge.'

*Fabûla*, æ, f. 'a report,' 'a tale,' 'a story,' 'a fable,' 'a play.'

*Facîle*, adv. (comp. *facilius*, super. *facillimè*,) 'easily.'

*Facilis*, is, e, adj. 'easy,' 'ready,' 'easy to do ; ' from *facere*.

*Facio*, *facëre*, *feci*, *factum*, a. 'to make, or cause to be,' 'to do or perform some act,' which act must be learned from the context : *facëre pluris*, 'to make of more consequence,' 'to value higher.' *Agëre*, as synonymous with *Facere*, means 'to conduct a business,' and implies a course of action.

*Falernus*, a, um, adj. 'Falernian,' 'belonging to Falernus : ' the *Falernus ager*, was a district of country in Campania, famed for producing the best wine in Italy, or even in the world.

*Fama*, æ, f. 'report,' 'rumor,' 'fame.' Syn. *Rumor*, which means 'a report circulated in conversation, and about some recent occurrence,' 'a rumor,' 'hearsay ; ' but *fama*, rather means a prevalent report publicly propagated, concerning either a recent or old event ; 'common fame,' 'general reputation.'

*Fames*, is, f. 'hunger,' 'fasting.'

*Fas*, n. ind. (from *fans*, part. of *fari*, 'to speak,') 'divine law,' 'what is just or right by the rules of religion,' 'what is spoken or commanded by the priests.' Syn. *Jus*, which relates 'to human laws,' 'civil right : ' *non fas*, 'it is not right,' 'it is not lawful.'

*Faux*, cis, f. it is seldom used in the sing. plur. *fauces*, ium, 'the larynx,' 'throat ; ' also, 'the mouths' of a river, 'the straits' between two seas, 'the narrow passes or defiles' between mountains.

*Felix*, icis, adj. its primary signification seems to be 'fruitful,' 'fertile,' 'productive ; ' hence, 'happy,' 'fortunate.'



*Femīna*, æ, f. 'a female,' 'a woman.'

*Fera*, æ, f. 'a wild beast.'

*Ferax*, ācis, adj. 'fruitful,' 'abundant.'

*Ferè*, adv. 'almost,' 'nearly,' 'well nigh.'

*Ferīnus*, a, um, adj. 'of or belonging to a wild beast,' 'brutal.'

*Fēro*, *ferre*, *tūli*, *lātum*, irreg. a. (Greek *phero*, 'to carry,') 'to bear,' 'to bring,' 'to take;' in the latter signification it may be synonymous with *ducere*, as they both may be rendered, 'to take:;' but *ducere* is 'to take,' 'to lead,' 'to conduct;' as, 'take me,' that is, 'conduct me,' (*duce me*,) to your house. *Ferre* is 'to take,' 'to carry;' as, 'he took' or 'carried' with him (*tulit secum*,) many things.

*Ferox*, ōcis, adj. 'fierce,' 'insolent,' 'bold,' (from *fera*, 'a wild beast,') It is sometimes used in a good sense, 'high spirited,' 'brave,' 'warlike,' 'valorous.'

*Ferreus*, a, um, adj. 'made of iron,' 'iron;' also, 'iron hearted,' 'hard hearted,' 'cruel,' 'unfeeling.'

*Ferrum*, i, n. 'iron;' hence, instruments made of iron, as 'a sword,' 'a knife,' 'an axe,' 'a razor.'

*Fertīlis*, is, e, adj. 'fertile,' 'fruitful.'

*Fertilitas*, ātis, f. 'fertility,' 'fruitfulness,' 'abundance.'

*Ferveo*, *fervēre*, *ferbui*, (no supine,) 'to be hot,' 'to boil,' 'to glow;' also, 'to rage.'

*Festus*, a, um, adj. 'festival,' 'festive,' 'joyous,' 'jovial:;' whence, *Festum*, i, n. 'a festival,' 'a feast.'

*Fides*, ei, f. 'faith,' 'honor,' 'veracity,' 'credibility.'

*Figō*, *figēre*, *fixi*, *fixum*, a. 'to fix,' 'to fasten,' 'to thrust in.'

*Filius*, i, 'a son.'

*Finio*, *īre*, *īvi*, *ītum*, a. (*finis*, 'an end,') 'to finish,' 'terminate,' 'to end,' 'to put an end to.'

*Finis*, is, com. 'the end' or 'conclusion of any thing,' 'the end' of a country, that is, 'the boundary,' and in plural, 'the limits.'

*Finitīmus*, a, um, adj. 'neighbouring,' 'bordering upon,' 'adjoining.'

*Fio*, *fiēri*, *factus sum*, irr. n. (Gram. p. 148.) 'to be made,' 'to be done,' 'to become,' 'to happen.'

*Firmus*, a, um, adj. 'firm,' 'steady,' 'sure.' Syn. *Constans*, (from *stare* and *cum*,) 'constant,' 'always the same:;' *Stabīlis*, (from *stare*, 'to stand,') 'steadfast,' 'stable.'

*Fissus*, a, um, part. (from *findo*, *findēre*, *fidi*, *fissum*,) 'cleft,' 'split.'

*Flagello*, āre, āvi, ātum, a. 'to whip,' 'to scourge,' 'to beat.'

*Flagro*, āre, āvi, ātum, 'to burn,' 'to be on fire,' 'to be enflamed.'

*Flamma*, æ, f. 'a flame,' 'a blaze,' 'a flash.'

*Flecto, flectĕre, flexi, flexum*, a. 'to bend,' 'to turn.'

*Flevo, ōnis*, m. the name of an estuary formed by the widening of the river Rhine, near its mouth.

*Floreo, ĕre, ui*, (no supine,) n. 'to flourish,' 'bloom,' 'blossom,' 'flower.'

*Fluctus, ūs*, m. 'a wave,' 'surge,' 'billow.'

*Flumen, ĭnis*, n. 'a stream,' (from *fluo*, 'to flow,') properly it means 'an abundant flowing,' either of waters or any thing else.

*Fluo, fluĕre, fluxi, fluxum*, n. 'to flow.'

*Fluvius, i*, m. 'a river.' The difference between *fluvius* and *flumen*, is, that the latter conveys the idea of greater rapidity in its flow, while *fluvius* rather means a body of water that runs evenly and regularly.

*Fœcundus, a, um*, adj. 'fruitful,' 'fertile,' 'abounding.'

*Fœdus, ĕris*, n. 'a league,' 'a covenant,' 'a treaty.'

*Folium, i*, n. 'a leaf.'

*Fons, fontis*, m. 'a well,' 'a spring,' 'a fountain.'

*Forma, æ, f*. 'shape,' 'figure,' 'form,' 'beauty.' Syn. *Pulchritudo*, which includes the symmetry of the parts, the regularity of the features, and the beauty of colour. *Forma*, as opposed to *Pulchritudo*, refers to 'the figure.'

*Formōsus, a, um*, adj. 'beautiful,' 'handsome.'

*Fortis, is, e*, adj. 'brave,' 'gallant,' 'valiant.' See *Animōsus*.

*Forum, i*, n. 'the market place,' 'the forum,' 'the court of justice.'—The Roman *Fora* were spacious and elegant public buildings; of which there were two kinds, the *Fora Civilia*, where the assemblies of the people were held, where justice was administered, and public business transacted; and the *Fora Venalia*, where all kinds of goods, and meats, and vegetables were exposed for sale. They seem to have united the conveniences of modern retail stores, and markets.

*Fossa, æ, f*. 'a ditch.'

*Fovea, æ, f*. 'a pit.'

*Fragmentum, i*, n. 'a fragment.'

*Frater, tris*, m. 'a brother.'

*Frequens, tis*, adj. 'frequent,' 'constant;' also, 'numerous,' 'in great crowds.'

*Fretum, i*, n. 'a strait,' 'a narrow part of the sea.'

*Frigĭdus, a, um*, adj. 'cold,' 'cool;' hence, 'cold in feeling,' 'frigid,' 'dull.'

*Frigus, ōris*, n. 'cold.'

*Frons, dis*, f. 'a branch,' 'leaf of a tree.'

*Frumentum, i*, n. 'corn,' or 'grain of all kinds,' particularly 'wheat' and 'barley.'

*Frutex, icis*, m. 'a shrub,' 'a bush.'

*Fuga, æ*, f. 'a flight.'

*Fugio, fugĕre, fūgi, fugĭtum*, n. 'to flee,' or 'run away.' Syn. *Confugere*, 'to flee for protection.'

*Funditus*, adv. (*fundus*, 'the bottom of any thing,') literally 'from the very bottom,' 'utterly,' 'entirely.'

*Funis, is*, m. 'a cord,' 'a rope,' 'a cable.'

*Funus, ĕris*, n. 'a funeral.' Syn. *Exequiæ*. Strictly, *Funus*, is 'the carrying out,' and 'the interment :'  
*Exequiæ*, (from *sequor*, 'to follow,') is 'the following to the grave,' 'the train of attendants,' 'the funeral procession.'

## G.

*Gades, ium*, f. plur. The name of a city in the south of Spain, now called 'Cadiz.' It is situated on a peninsula which is almost an island, being connected to the continent by a very narrow tongue of land. It appears formerly to have been an island, or, according to Pliny, two islands, which gives it the plural number.

*Gaditānus, a, um*, adj. 'of Cadiz : *Fretum Gaditanum*, 'the Straits of Gibraltar.'

*Gallia, æ*, f. 'Gaul,' now 'France.'

*Gallinaceus, i*, m. 'a cock.'

*Gallus, i*, m. 'a Gaul ;' also, the name of several Romans.

*Ganges, is*, m. the name of a large river in India, which flows into the Bay of Bengal.

*Garumna, æ*, m. a river of France, now 'the Garrone,' which flows into the Bay of Biscay.

*Gaudeo, gaudĕre, gavĭsus sum*, n. pass. 'to rejoice,' 'to delight,' 'to be glad.' Syn. *Lætāri*, which means 'to be overjoyed,' 'to be transported with joy ;' while *gaudĕre* denotes 'the calm and rational emotion of joy.'

*Gemĭnus, a, um*, adj. 'double,' 'twin ;' *gemĭni fratres*, 'twin brothers.'

*Genero, āre, āvi, ātum*, a. 'to beget,' 'to produce.'

*Generositās, ātis*, f. 'nobleness of mind,' 'magnanimity,' 'nobility.'

*Generōsus, a, um*, adj. 'noble,' 'born of a noble race,' 'generous,' 'brave.'

*Gens, tis*, f. 'a race,' 'tribe,' 'people ;' also, 'a herd,' 'a swarm.' Syn. *Popŭlus, Plebs, Natio*. *Popŭlus* means 'the whole people, high and low ;' *Plebs*, 'the common people,' as opposed to the *Procĕres*, or 'nobles.' *Gens* when opposed to *Natio*, is generic ; that is, it comprehends much more. For instance, the European *gens*, (race) includes all the several *natiōnes* (nations) of Europe. *Gens* is even sometimes applied to the whole human race.

*Genus, ěris*, n. 'race,' 'kind,' 'family,' 'species.'

*Germānus, a, um*, adj. 'a German,' 'an inhabitant of Germany.'

*Germania, æ, f.* 'Germany.'

*Germanicus, a, um*, adj. 'Germanic,' 'German,' 'pertaining to Germany.'

*Gero, gerĕre, gessi, gestum*, a. 'to bear,' 'to carry,' 'to carry on,' 'to do:' *gerĕre bellum*, 'to wage war.'

*Gestus, a, um*, part. from *gero*, 'borne,' 'performed:' *res gestæ*, 'things done,' 'exploits,' 'achievements.'

*Getæ, ārum*, m. plur. a very savage people of Thrace.

*Gigas, antis*, m. 'a giant.'

*Gigno, gignĕre, genui, genitum*, a. 'to generate,' 'to produce,' 'to bear,' 'to bring forth.'

*Gladiātor, ōris*, m. (*gladius*, 'a sword,') 'a sword-player,' 'a gladiator,' 'a prize-fighter.' The gladiators were combatants, who fought at the public games, in Rome, for the entertainment of the spectators. There were places called 'the gladiatorial schools,' where they were kept and trained for this purpose. This most cruel and barbarous custom shows to what a degree of ignorance and brutality a people must have sunk, who delighted in this mode of entertainment.

*Gladius, i*, m. 'a sword.'

*Gloria, æ, f.* 'renown,' 'fame,' 'glory.'

*Græcia, æ, f.* 'Greece.'

*Græcus, a, um*, adj. 'belonging to Greece,' 'Grecian,' 'Greek.'

*Grandis, is, e*, adj. 'large,' 'big,' 'plentiful.' It differs from *magnus* and *ingens*, generally, in denoting what is 'great by increase.' It also usually refers to the 'age' of the person spoken of, rather than to his 'size.' Hence it means 'grown up,' 'adult,' 'advanced in years.' See *Amplus*.

*Granīcus, i*, m. the name of a river of Mysia or Troas, in Asia Minor, which rises in Mount Ida, and flows into the Propontis. It is famous for the victory which Alexander gained over the Persians.

*Gravis, is, e*, adj. 'heavy,' 'weighty,' 'ponderous.'

*Gregātim*, adv. (*grex*, 'a flock,') 'in flocks or herds,' 'in crowds.'

*Gressus, ūs*, m. 'a step,' 'a pace,' 'a going.'

*Grex, gregis*, com. 'a flock,' 'a herd,' 'a company.'

## H.

*Habeo, ěre, ui, ĭtum*, a. 'to hold,' 'to have,' 'to keep;' hence, 'to esteem.'

*Habĭto, āre, āvi, ātum*, a. freq. 'to hold,' 'to dwell,' 'to inhabit,'



*Habitus*, ūs, m. 'plight,' 'condition,' 'state,' 'fashion,' 'habit.'

*Hac̄ēnus*, adv. (*hac* and *tenus*,) 'hitherto,' 'thus far.'

*Hæmus*, ī, m. the name of a high mountain to the north of Thrace, now 'the Balkan.' The ancients considered this range of mountains the highest with which they were acquainted. It was said that from its summit could be seen at one view, the Euxine, the Adriatic, the Danube, and the Alps.

*Hadriānus*, ī, m. the name of a Roman emperor.

*Halicarnassus*, ī, f. a maritime city of Caria.

*Hanno*, ōnis, m. the name of a Carthaginian.

*Haud*, adv. 'not.'

*Haurio*, *haurīre*, *hausi*, *haustum*, and *hausum*, a. 'to draw forth,' 'to draw down,' 'to drink,' 'to swallow.'

*Hebes*, ētis, adj. 'blunt,' 'dull,' 'obtuse,' 'dim.'

*Hebrus*, ī, m. a large river of Thrace, which empties into the Ægæan.

*Hecūba*, æ, f. the wife of Priam, king of Troy.

*Helicon*, ōnis, m. a celebrated mountain of Bœotia, famed as the seat of Apollo and the Muses. On the summit was the grove of the Muses, adorned with several statues.

*Hellespontus*, ī, m. a strait between Europe and Asia, now 'the Dardanelles.'

*Helvetii*, ōrum, m. plur. a people in the north-eastern part of Gaul, now 'the Swiss.'

*Heraclēa*, æ, f. the name of several cities.

*Herba*, æ, f. 'an herb,' 'grass,' 'herbage.'

*Hercūles*, is, m. a celebrated hero of antiquity, son of Jupiter and Alcmena. Twelve of his most renowned exploits were called his 'twelve labours.' Of these, the last was to effect an union between the Atlantic and the Mediterranean, by separating mount Calpe from Abyla, which before had been united. Hence they were called 'the pillars of Hercules.'

*Hercynia*, æ, f. a large forest in Germany, now 'the black forest.'

*Hero*, ūs, and ōnis, f. (See *Dido*, Gram. p. 40.) a priestess of Venus at Sestos, on the Hellespont, famed for her beauty. She was greatly beloved by Leander, a youth of Abydos, who is said to have swam the strait, to meet her.

*Hians*, antis, part. 'gaping,' 'yawning.'

*Hiātus*, ūs, m. 'a gaping,' 'an opening,' 'a chasm,' 'an aperture.'

*Hibernicus*, a, um, adj. 'Irish,' *mare Hibernicum*, 'the Irish sea.'

*Hic*, *hæc*, *hoc*, pron. 'this.' It implies some person or thing, more immediately present to the speaker than *Ille*, 'that.' *Hic*, is 'this present' thing now under consideration: *Ille*, 'that other,' farther removed in

time or place. When things that have been spoken of before are referred to by *hic* and *ille*, *hic* denotes 'the latter,' *ille*, 'the former.'

*Hiems*, or *Hyems*, *ĕmis*, f. 'winter.'

*Hinc*, adv. 'hence,' 'from this place.'

*Hinnātus*, *ūs*, m. 'a neighing;' from *hinnio*, 'to neigh,' which is said of horses, from the sound made resembling the pronunciation of this word.

*Hio*, *āre*, *āvi*, *ātum*, n. 'to gape,' 'to open the mouth.'

*Hippopotāmus*, *i*, m. (from the Greek *hippos*, 'a horse,' and *potamos*, 'a river,') 'the river horse,' which is an inhabitant of the river Nile. It is doubtless the same animal as the Behemoth, of which there is such a finished and splendid description in the book of Job, chap. xl. v. 15.

*Homērus*, *i*, m. 'Homer,' an ancient and distinguished Greek poet, the author of the Iliad and the Odyssey, the former of which treats of the Trojan war, and the latter, the wanderings of Ulysses, after the destruction of Troy.

*Homo*, *īnis*, com. 'a man,' or 'woman,' 'one of the human race.' *Vir* means 'a man,' in contradistinction to a woman or a boy, and implies those qualities which constitute 'the man,' being used as a term of respect, and often signifying emphatically 'a hero.' *Homo*, implies no particular merit or excellence in the individual to whom it is applied.

*Honor* and *honos*, *ōris*, m. 'honor,' 'respect,' 'reverence.'

*Horridus*, *a*, *um*, adj. 'rough,' 'ragged,' 'standing on end;' hence, 'hideous,' 'horrid.' From *horreo*, which is properly said of things which stand erect or on an end; which set up their bristles or are rough or prickly. Hence it is referred to things which, from their hideous and dreadful nature set the hair on end.

*Hortus*, *i*, m. 'a garden,' 'a pleasure ground,' 'a farm.'

*Hospes*, *ītis*, com. 'a stranger,' 'a sojourner,' 'a guest.' See *Advēna*.

*Hostia*, *æ*, f. 'a victim,' 'an animal sacrificed.'

*Hostis*, *is*, com. 'an enemy.' See *Adversarius*.

*Huc*, adv. 'hither,' 'to this place.' *Huc—illuc*, 'this way and that,' 'hither and thither.'

*Humanitas*, *ātis*, f. 'human nature,' 'humanity;' (from *homo*, 'a man,') hence, 'benevolence,' 'kindness,' 'benignity.'

*Humānus*, *a*, *um*, adj. 'human,' 'pertaining to man.'

*Humērus*, *i*, m. that part of the arm which lies between the shoulder and the elbow; generally 'the shoulder.'

*Humor*, *ōris*, m. 'moisture,' 'humidity,' 'dampness.'

*Hyperboreus*, *a*, *um*, adj. 'far northern,' 'hyperborean,' 'cold,' 'wintry,' (from the Greek *hyper*, 'beyond,' and *boreas*, 'the north wind.') *Hyperborei*, *ōrum*, m. plur. 'the people inhabiting the northern regions,' 'the Hyperboreans.'

## I.

*Ibi*, adv. 'there,' 'in that place.'

*Ibidem*, adv. 'in that very place,' 'in the same place.'

*Ichneumon*, *ōnis*, m. 'the ichneumon,' or 'Egyptian rat.' It is about the size of a cat, but formed like a weasel. It was ranked by the Egyptians among their numerous divinities, on account, it is supposed, of the benefits which it conferred on man by the destruction of crocodiles, whose eggs it dug out of the sand, and destroyed. It is said that they kill these animals by gliding down their throats; but this is a mere fable.

*Ichnūsa*, *æ*, f. (from the Greek *ichnos*, 'a track,' 'a foot,') a name given to the Island Sardinia, from its resembling a human foot-step.

*Ictus*, *ūs*, m. 'a stroke,' 'a blow.'

*Ida*, *æ*, f. a celebrated mountain in the vicinity of Troy.

*Idæus*, *a*, *um*, 'Idæan,' 'belonging to Ida.'

*Idem*, *eadēm*, *idem*, pron. (*is* and the syllabical adjective *dem*, which gives additional force to *is*,) 'the same,' 'the very person.'

*Ignis*, *is*, m. 'fire.'

*Ignobilis*, *is*, *e*, adj. (*in*, 'not,' and *nobilis*, 'known,' from *nosco*,) 'unknown,' 'mean,' 'ignoble.'

*Ignōro*, *āre*, *āvi*, *ātum*, a. 'to be ignorant of,' 'not to know.'

*Ignōtus*, *a*, *um*, adj. 'unknown,' 'ignorant.'

*Ilium*, *i*, n. 'Troy.'

*Ille*, *illa*, *illud*, pron. 'he,' 'she,' 'that.' See *Hic*.

*Illuc*, adv. 'to that place,' 'thither.' See *Huc*.

*Illustris*, *is*, *e*, adj. 'clear,' 'bright,' 'luminous;' hence, 'famous,' 'illustrious,' 'renowned.'

*Illustro*, *āre*, *āvi*, *ātum*, a. 'to make clear,' 'to illuminate,' 'to enlighten,' 'to illustrate;' 'to make famous.'

*Illyria*, *æ*, f. a country bordering upon the Adriatic.

*Imāgo*, *īnis*, f. 'an image,' 'figure,' 'representative.'

*Imber*, *bris*, m. 'a shower of rain.'

*Immānis*, *is*, *e*, adj. 'huge,' 'enormous,' 'terrible to look at,' 'frightful,' 'fierce,' 'cruel.'

*Immineo*, *ēre*, *ui*, (no supine,) n. 'to hang over,' 'to threaten,' 'to be near at hand.'

*Immitto*, *ittēre*, *īsi*, *issum*, a. (*in* and *mittō*,) 'to send or let in,' 'to immit,' 'to throw at,' 'to cast.'

*Immobilis*, *is*, *e*, adj. 'immoveable,' 'steadfast.'

*Immōtus*, *a*, *um*, part. 'unmoved.'

*Impenetrabilis*, *is*, *e*, adj. 'that cannot be penetrated,' 'impenetrable.'

*Impērans, tis*, part. ‘commanding,’ from *impēro, āre, āvi, ātum*.

*Imperātor, ōris*, m. ‘a commander,’ ‘a general,’ ‘the commander-in-chief of an army,’ a higher officer than the *dux*.

*Imperīto, āre, āvi, ātum*, a. freq. ‘to rule,’ ‘to govern,’ ‘to be master of.’

*Imperium, i*, n. ‘command,’ ‘power,’ ‘controul;’ also, ‘government,’ ‘empire.’ As opposed to *Magistrātus* or *Potestas*, *Imperium* means ‘military power or authority,’ while the two former denote power in civil affairs. As opposed to *Dominatio*, *Imperium* implies ‘a legally constituted authority,’ while *Dominatio* denotes ‘tyrannic sway,’ or the domineering government of a tyrant.

*Impētus, ūs*, m. (*in* and *peto*, ‘to thrust at,’) ‘an attack,’ ‘an assault,’ ‘a furious onset: also, ‘violence,’ ‘impetuosity.’

*Importūnus, a, um*, adj. (*in* and *portus*, ‘a harbour,’) literally, ‘without a harbour;’ hence, said of one who gives others ‘no rest,’ ‘importunate,’ ‘out of season;’ hence, ‘troublesome,’ ‘grievous,’ ‘painful,’ ‘cruel.’

*Imus, a, um*, adj. (superlative of *infērus*), ‘lowest.’

*In*, prep. governing acc. and abl. with an accusative it means, ‘to’ or ‘unto,’ ‘into,’ ‘towards,’ ‘against,’ ‘upon:’ with the ablative, ‘in,’ ‘within,’ ‘among,’ ‘concerning,’ ‘during:’ *in dies* ‘from day to day.’ In composition *in* has various significations. First, it INCREASES the signification; as, *minuo*, ‘to lessen,’ *imminuo*, ‘to make less upon less,’ ‘to make very small:’ *fractus*, ‘broken,’ *infractus*, ‘much broken.’ Second, it has a NEGATIVE force like the *a* privative in Greek, or the *in* and *um* in English: as, *mundus*, ‘clean,’ *immundus*, ‘unclean,’ *sanus*, ‘sound,’ *insanus*, ‘unsound.’ Third, it preserves in composition THE SAME force it has when alone; as, *pono*, ‘to place,’ *impono*, ‘to place upon.’

*Incēdo, incedēre, incessi, incessum*, n. (*in* and *cedo*), ‘to go,’ ‘to walk,’ ‘to go towards.’ Syn. *Ambulāre* signifies ‘to walk,’ generally, for exercise or amusement: *Incedēre*, ‘to walk with measured steps,’ ‘to march,’ ‘to walk with a portly gait,’ ‘to stalk.’

*Incipio, ěre, ěpi, eptum*, a. (*in* and *capio*, ‘to take,’) ‘to take in hand,’ ‘to begin.’

*Inclūdo, dēre, si, sum*, a. (*in* and *claudo*), ‘to shut in,’ ‘to include.’

*Inclytus, a, um*, adj. (See Gram. top of p. 80), ‘illustrious,’ ‘renowned,’ ‘famous.’

*Incōla, æ*, com. ‘an inhabitant.’ See *Civis*.

*Incōlo, colēre, colui, cultum*, a. (*in* and *colo*), ‘to dwell in,’ ‘to inhabit.’

*Incredibilis, is, e*, adj. (*in* and *credo*), ‘not to be believed,’ ‘incredible.’



*Incrementum, i, n.* ‘an increase.’

*Incruentus, a, um, adj.* ‘without blood,’ ‘bloodless.’

*Incultè, adv.* (comp. *incultiùs*, super. *incultissimè*), ‘rudely,’ ‘clownishly,’ ‘without cultivation.’

*Incultus, a, um, adj.* ‘uncultivated,’ ‘uninhabited,’ ‘desert,’ ‘horrid.’

*Incumbo, cumbère, cubui, cubitum, n.* (*in* and *cubo*), ‘to lean upon,’ ‘to recline upon,’ ‘to apply to.’ *Incumbere, gladio*, ‘to fall upon one’s sword,’ *incumbere remis*, ‘to ply the oars.’

*Incurso, ònis, f.* (*in* and *curro*, ‘to run,’) ‘a running upon,’ ‘an attack, inroad, incursion.’

*Inde, adv.* ‘thence,’ ‘from that place,’ ‘from that time.’

*Index, ïcis, masc. and fem.* (*indïco*), ‘one who shows or discovers,’ ‘an informer,’ ‘a spy;’ hence, ‘a mark,’ ‘a sign,’ ‘an index.’

*India, æ, f.* a very rich country, in the Eastern part of Asia.

*Indïcus, a, um, adj.* ‘Indian,’ ‘pertaining to India.’

*Indus, i, m.* a large river of Asia.

*Indütus, a, um, part.* (from *induo*), ‘put on,’ ‘clothed,’ ‘dressed.’

*Inedia, æ, f.* (*in*, ‘not,’ and *edo*, ‘to eat,’) ‘want of victuals,’ ‘hunger,’ ‘fasting.’

*Infans, tis, com.* (*in* and *fans*, part of *färi*, ‘to speak,’) ‘one who cannot talk,’ ‘a child,’ ‘an infant.’

*Inferior, or, us, adj.* (comp. of *inferus*), ‘lower.’

*Infërus, a, um, adj.* (comp. *inferior*, super. *infïmus* or *ïmus*), ‘which is below,’ ‘beneath,’ ‘low,’ ‘humble.’

*Infesto, äre, ävi, ätum, a.* (from *infestus*, which see,) ‘to annoy,’ ‘to molest,’ ‘to trouble,’ ‘to infest.’

*Infestus, a, um, adj.* (*in* and *festus*, ‘lively,’ ‘pleasant,’) literally ‘unpleasant,’ ‘disagreeable;’ hence, ‘hateful to,’ ‘hostile to,’ ‘vexatious towards.’

*Infïgo, gëre xi, xum, a.* (*in* and *figo*), ‘to fasten in,’ ‘to drive in,’ ‘to affix.’

*Inflammo, äre, ävi, ätum, a.* ‘to set on fire,’ ‘to kindle,’ ‘to inflame.’

*Infundo, undëre, üdi, üsum, a.* (*in* and *fundo*), ‘to pour in,’ ‘to infuse.’

*Ingenium, i, n.* (*ingenïtus* from *in* and *geno* the old form for *gigno*, ‘to produce,’) ‘natural capacity,’ ‘genius,’ ‘talents,’ ‘understanding.’ Syn. *Indöles*, which means ‘natural disposition,’ ‘character,’ and relates rather to the qualities of the soul, which are susceptible of improvement or corruption; *Ingenium*, ‘judgment,’ ‘capacity,’ ‘penetration,’ refers generally to the powers of the understanding as they exist, though it also sometimes refers to the ‘moral disposition,’ the ‘natural temper.’

*Ingens, tis*, adj. (comp. *ingentior*, super. not used,) 'great,' 'very great,' 'vast.' See *Amplus*.

*Ingredior, ēdi, essus sum*, dep. (*in* and *gradior*), 'to go into,' 'to enter,' 'to come in.' Syn. *Intrāre, Introire*. *Ingrēdi* signifies 'to advance,' in order to enter: *Intrāre*, 'to cross the threshold;' *Introire*, 'to go forward into the inner part.'

*Ingruo, uēre, ui*, (sup. not used,) n. (*in* and *ruo*, 'to rush,' the *g* being inserted for softness,) 'to fall upon with violence,' 'to invade,' 'to assail.'

*Initium, i*, n. (*ineo*, 'to enter upon a thing,') 'commencement,' 'beginning.'

*Injicio, icēre, ēci, ectum*, a. (*in* and *jacio*), 'to throw in,' 'to cast into,' 'to inject.'

*Innāto, āre, āvi, ātum*, n. 'to swim into' or 'upon,' 'to float.'

*Innātor, innāti, innāsus* or *innixus sum*. dep. 'to lean or rest upon.'

*Innotesco, escēre, ui*, (no sup.) n. incept. 'to become known.'

*Inōpus, i*, m. a river in the island of Delos, on the banks of which Apollo and Diana were born.

*Inprīmis*, or *imprīmis*, adj. 'chiefly,' 'especially.'

*Insequor, qui, quutus*, or *cutus sum*, dep. 'to follow close after,' 'to pursue.'

*Insideo, ēre, ēdi, essum*, n. 'to sit upon.'

*Insisto, sistēre, sŕiti, sŕitum*, 'to stand upon,' 'to insist.'

*Insŭla, æ, f.* 'an island.'

*Intēger, gra, grum*, adj. 'whole,' 'entire,' 'sound.' For *intager*, from *in* and *tango*, 'to touch,' that 'of which no part is touched.'

*Intēgo, gēre, xi, ctum*, a. (*in* and *lego*), 'to cover,' 'to clothe.'

*Intelligo, igēre, exi, ectum*, a. (*inter* and *lego*), literally, 'to choose between two;' hence, 'to discern,' 'to understand,' 'to perceive,' 'to know.'

*Inter*, prep. 'between,' 'among,' 'amidst,' 'during.' In composition it signifies 'between,' or 'among,' as *pono*, 'to place,' *interpono*, 'to place between,' 'to interpose.'

*Interdum*, adv. (*inter* and *dum*), literally 'between while;' hence, 'now and then,' 'sometimes.'

*Interficio, icēre, ēci, ectum*, a. (*inter* and *facio*, where *inter* increases the force of *facio*), literally 'to do thoroughly,' 'to do up;' hence, 'to destroy,' 'to kill,' 'to slay.'

*Interīmo, imēre, ēmi, emptum*, or *emtum*, a. (*inter* and *emo*), literally 'to take in the midst,' 'to intercept,' 'to take away;' hence, 'to kill.'

*Interior, or, us*, adj. (see *intērus*), 'inner,' 'the interior.'

*Internodium, i*, 'the space between two knots or joints.'

*Internus, a, um, adj.* 'internal:' *Internum mare*, 'the Mediterranean sea.'

*Intērus, a, um, adj.* (comp. *interior*, super. *intimus*,) 'inward.'

*Intervallum, i, n.* (*inter* and *vallum*, 'a rampart,') 'the space between the stakes of the rampart of a camp,' 'a space,' 'an interval,' 'distance.'

*Intīmus, a, um, adj.* (super. of *interus*,) 'innermost;' hence, 'intimate,' 'much beloved.'

*Intra, prep.* 'within.'

*Intro, āre, āvi, ātum, a.* (*intrō* and *eo*,) 'to enter.' See *Ingredior*.

*Introitus, ūs, m.* 'a going or coming in,' 'an entrance.'

*Intueor, ēri, ūtus, sum, dep.* (*in* and *tueor*,) 'to look upon,' 'carefully and designedly,' 'to gaze upon,' See *Adspicio*.

*Intus, adv.* 'within.'

*Invādo, dēre, si, sum, a.* (*in* and *rado*, 'to go,') 'to make one's way into,' 'to enter,' 'to fall upon,' 'to invade,' 'to attack.'

*Invenio, venīre, vēni, ventum, a.* (*in* and *venio*,) 'to come upon,' 'to light upon,' 'to find,' 'to invent,' 'to discover.'

*Investigo, āre, āvi, ātum, a.* 'to search for,' 'to search diligently,' 'to investigate.'

*Invictus, a, um, adj.* (*in*, 'not,' and *vinco*, 'to conquer,') 'unconquered,' 'invincible.'

*Inviūs, a, um, adj.* (*in* and *via*, 'a way,') 'not to be passed,' 'impassable,' 'inaccessible.'

*Iōnes, um, m. plur.* 'the Ionians,' the inhabitants of Ionia.

*Ionia, æ, f.* 'Ionia,' a country of Asia Minor.

*Ionius, a, um, adj.* 'Ionian,' belonging to Ionia.

*Ipsē, ipsa, ipsum, pron.* 'he himself,' 'she herself,' 'itself,' 'he, she, it:' super. *ipsissimus*, 'the identical person,' 'the very person.'

*Irascor, irasci*, (perf. not used,) dep. 3, (*ira*, 'anger,') 'to be displeased,' 'to be angry,' 'to be out of humor.' *Irasci* does not imply violence of passion, or any outward sign of anger, and it is often used in reference to trifling things. *Succensēre*, means 'to be greatly and justly angry.'

*Irrigo, āre, āvi, ātum, a.* (*in* and *rigo*, 'to moisten,') 'to water,' 'to bedew,' 'to irrigate.'

*Is, ea, id, pron.* 'this,' or 'that person,' 'he, she, it.'

*Issus, i, f.* a city of Cilicia, bordering upon the sea, where Alexander gained a great victory over Darius.

*Issicus, a, um, adj.* 'belonging to Issus.'

*Ister, tri, m.* 'the Danube,' a river of Germany, which rises in the Black Forest, and flows into the Black Sea. The eastern part of this river was called *Ister*, the western, *Danubius*.

*Isthmīcus*, *a, um*, adj. 'belonging to an isthmus,' 'Isthmian.' *Isthmici Ludi*, 'the Isthmian Games;' games celebrated every three years on the Isthmus of Corinth, in honour of Neptune.

*Isthmus*, *i, m.* 'an isthmus,' a neck of land which separates two seas.

*Ita*, adv. 'so,' 'even so,' 'in this manner:' *ita—ut*, 'so—as,' 'in such a manner as.'

*Italia*, *æ, f.* 'Italy,' a celebrated country of Europe, bounded north by the Alps; south by the Ionian sea; north-east by the Adriatic or *Mare Superum*, 'the upper sea;' and south-west by the *Mare Tyrrhenum*, or *Inferum*, 'the lower sea.' It was anciently called *Hesperia*, (from the Greek *Hesperos*, 'the evening star,') from its western situation in relation to Greece.

*Itaque*, conj. 'therefore.'

*Iter*, *itinēris*, *n.* (*itum*, supine of *eo*, 'to go,') 'a going along,' 'journey,' 'way.'

*Iterum*, adv. 'again,' 'a second time.'

*Ithāca*, *æ, f.* a rugged and mountainous island in the Ionian sea, celebrated as the residence of Ulysses.

*Itidem*, adv. 'likewise,' 'in like manner.'

## J.

*Jaceo*, *ēre ui, itum*, *n.* 'to lie down,' 'to recline.'

*Jacio*, *jacēre, jeci, jactum*, *a.* 'to throw,' 'to cast,' 'to hurl.'

*Jacto*, *āre, āvi, ātum*, *a.* freq. 'to throw about,' 'to toss:' *jacto me*, 'I vaunt,' 'I boast;' that is, 'I cast myself about in a vaunting manner.'

*Jacūlor*, *āri, ātus sum*, dep. (*jacūlum*, 'a javelin,') 'to throw a javelin,' 'to dart,' 'to fling.'

*Jam*, adv. 'now,' 'already,' 'presently,' 'immediately;' *jam jam*, 'instantly.'

*Jason*, *ōnis*, *m.* 'Jason,' the son of *Æson*, king of Thessaly, the leader of the Argonauts, who went to Colchis in quest of the golden fleece.

*Juba*, *æ, f.* 'the mane' of a horse or other beast; also, 'the crest,' of a helmet.

*Jucundus*, *a, um*, adj. (*juvo*, 'to delight;' whence, *juvacundus*, *jucundus*,) 'pleasant,' 'agreeable,' 'delightful;' so *verecundus*, 'modest,' 'respectful;' from *vereor*, 'to fear,' 'to respect.'

*Judex*, *icis*, *m.* and *f.* 'a judge;' for *juridex*, *juridicis*, which is compounded of *jus*, *juris*, and *dico*, 'one who states the law.'

*Judicium*, *ii*, *n.* 'a judgment,' 'a decision,' 'a trial,' 'a sentence.'

*Jugērum*, *i*, *n.* 'an acre of land,' which was 240 feet long, and 120 feet wide, or 28,800 square feet.



*Jugum*, *i*, n. (*jungo*, 'to join,') 'a yoke;' also, 'the ridge,' or 'top of a mountain,' from its continuity.

*Julius*, *i*, m. the name of a distinguished patrician family of Rome, the most illustrious of which was Julius Cæsar.

*Jungo*, *ĕre*, *junxi*, *junctum*, a. 'to join,' 'to couple,' 'to yoke.'

*Jupĭter*, *Jovis*, m. 3d dec. the son of Saturn, and king of the gods. See Gram. p. 59.

*Justus*, *a*, *um*, adj. (*jus*, 'right,' 'justice,') 'just,' 'upright;' also, 'lawful,' 'legitimate.'

*Juvĕnis*, *is*, com. 'a young man,' or 'woman,' 'a youth.' Syn. *Adolescens*, which signifies properly 'one growing up to maturity;' whereas *Juvenis*, signifies 'one grown up,' or 'one arrived at maturity.'

*Juxta*, prep. governing the acc. (derived from *jungo*, 'to join,' and signifies 'approximation,' or 'contiguity,') 'near,' 'hard by,' 'by the side of.' It is also used adverbially; 'alike,' 'equally.'

## L.

*L*, in proper names, stands for *Lucius*.

*Labor*, and *labors* *ōris*, m. 'labour,' 'toil,' 'fatigue.'

*Labyrinthus*, *i*, m. a 'labyrinth,' a place formed with inextricable windings.

*Lac*, *lactis*, n. 'milk.'

*Laconĭcus*, *a*, *um*, adj. 'of Sparta,' 'Spartan,' 'Laconic.'

*Lacus*, *ūs*, m. 'a lake.'

*Lætus*, *a*, *um*, adj. (comp. *lætior*, sup. *lætissĭmus*,) 'joyful,' 'mirthful,' 'cheerful;' hence, 'fertile,' 'rich,' 'abundant;' *læta pabŭla*, 'abundant fodder.'

*Lævis*, or *lēvis*, *is*, *e*, adj. 'smooth,' 'polished.'

*Lævor*, *ōris*, m. 'smoothness,' 'evenness,' 'planeness.'

*Lagus*, *i*, m. 'Lagus,' a Macedonian who adopted that Ptolemy as his son, who afterwards became king of Egypt.

*Lana*, *æ*, f. 'wool,' 'down;' *lana arbōrum*, 'cotton;' literally, 'the wool of trees;' that is, 'of the cotton-tree.'

*Lapidinæ*, *ārum*, f. plur. 'a quarry of stones,' 'stone quarries;' (*lapis*, 'a stone,' and *cædo*, 'to cut.')

*Lapideus*, *a*, *um*, adj. 'of stone,' 'hard as stone,' 'stony.'

*Lapis*, *idis*, m. 'stone.'

*Lapsus*, *a*, *um*, part. (from *labo*, *labi*, *lapsus sum*,) 'having slipt,' or 'fallen.'

*Laqueus*, *i*, m. 'a noose,' 'halter,' 'snare,' 'trap.'

*Latè*, adv. (comp. *latiŭs*, sup. *latissimè*,) 'widely,' 'extensively,' 'far and wide.'

*Latens, entis*, part. adj. 'lying hid,' 'lurking,' 'secret,' 'concealed.'

*Lateo, ēre, ui*, (sup. wanting,) n. 'to lurk,' 'to be hidden;' also, 'to be ignorant of:' in this sense it is used as an active verb, as *hoc lateo me*, 'this escapes me,' or 'I am ignorant of this.'

*Later, ĕris*, m. 'a brick,' or 'tile.'

*Latercūlus, i*, m. diminutive noun. 'a small brick.'

*Latitūdo, ĩnis*, f. 'breadth,' 'width,' 'broadness.'

*Latōna, æ*, f. the mother of Apollo and Diana.

*Latrocinium, i*, n. 'robbery.'

*Latus, a, um*, adj. (comp. *lātor* super. *latissĭmus*,) 'broad,' 'wide,' 'spacious,' 'extensive.'

*Laudo, āre, āvi, ātum*, a. 'to praise,' 'extol.'

*Laus, laudis*, f. 'praise,' 'glory,' 'fame.'

*Lavo, lavāre*, and *lavĕre, lavi*, and *lavāvi, lotum, lautum*, and *lavātum*, 1st and 3rd conj. 'to wash,' 'to bathe.'

*Leander, dri*, m. a youth of Abydos, who swam the Hellespont to meet his mistress Hero.

*Lebes, ētis*, m. 'a kettle.'

*Legātus, i*, m. (*lego, āre*, 'to depute,') 'an ambassador,' 'minister-plenipotentiary;' also, in war, 'a deputy,' 'a lieutenant.' Syn. *Orātor*. *Legatus* denotes a person sent by a sovereign to transact important business; *Orator*, a person sent to intercede in behalf of his employers. The powers of the former seem to have been more general, and of a higher character; the latter were usually sent for some specified object.

*Lemānus, i*, m. the name of a celebrated lake in Gaul, now lake Geneva, through which the river Rhone flows.

*Leo, ōnis*, m. 'a lion.'

*Levis, is, e*, adj. (com. *levior*, super. *levissĭmus*,) 'light,' 'easy to bear or carry.'

*Lex, legis*, f. 'a law,' 'an ordinance;' 'also, 'agreement,' 'condition.' As opposed to *jus*, *Lex* means 'written law,' 'statutes;' *Jus*, 'right,' 'equity,' 'general principles of justice.' As synonymous with *Rogatio*, *lex* signified 'a positive statute,' whereas *Rogatio* corresponds to our term 'bill,' or 'proposed law;' the *rogatio* must precede the *lex*.

*Liber, libri*, m. 'the inward bark,' or 'rind of a tree;' and as the inward bark of palm and other trees was used for writing on, *liber* came to signify 'a book,' 'a volume.'

*Libĕri, ōrum*, m. plur. (from *liber*, 'free,') 'children;' properly, 'free-born children,' in opposition to those born slaves.

*Libertas, ātis*, f. (*liber*, 'free,') 'liberty,' 'freedom.'

*Ligneus, a, um*, adj. 'wooden.'

*Lignum, i, n.* 'wood,' 'timber.'

*Ligo, āre, āvi, ātum, a.* 'to tie,' 'to bind.' Syn. *Vincire*, which signifies 'to bind in chains,' 'to fasten with chains,' hence, 'to be bound by any strong moral tie.'

*Ligusticus, a, um, adj.* 'Ligurian;' *Ligusticum mare*, now 'the gulf of Genoa.'

*Limpidus, a, um, adj.* 'clear,' 'transparent,' 'limpid;' (comp. *limpidior*, super. *limpidissimus*.)

*Limus, i, m.* 'mud,' 'clay.'

*Lingua, æ, f.* 'the tongue;' hence, 'the voice,' 'speech,' 'discourse,' 'language.'

*Linum, i, n.* 'flax,' 'flaxen thread;' hence, 'cloth made from flax,' 'linen.'

*Liquidus, a, um, adj.* 'liquid,' 'fluid,' 'pure,' 'clear;' *liquida voluptas*, 'pure, unmixed pleasure;' *liquidus somnus*, 'tranquil sleep.'

*Lit̄era, or littera, æ, f.* 'a letter,' as A, B, C. Hence, in the plural, *literæ*, is a number of letters running on and forming words, sentences, and books, and therefore signifies, 'a letter,' 'an epistle,' 'letters,' 'learning,' 'arts,' 'sciences.' *Literæ* is synonymous with *epistola*, the former, however, requires a distributive numeral adjective, as *binæ literæ*; the latter, a cardinal, as '*duæ epistolæ*.' *Duæ literæ*, would signify two letters of the alphabet.

*Littus or litus, ōris, n.* 'the shore.'

*Loco, āre, āvi, ātum, a.* 'to place,' 'to lay,' 'to arrange.'

*Locus, i, m.* in the plur. *loci* and *loca*, m. and n. 'a place.'

*Longè, adv.* (*longus*, 'long,') 'a long way off,' 'far,' 'at a great distance:' comp. *longius*, super. *longissimè*.

*Longitudo, inis, f.* 'length,' 'longitude.'

*Longus, a, um, adj.* (comp. *longior*, super. *longissimus*,) 'long,' 'tall,' 'lasting,' 'protracted.'

*Loquor, loqui, loquūtus or locutus sum, dep. 3,* 'to talk,' 'to speak,' 'to tell,' 'to declare.'

*Lucius, ii, m.* a name and prenomen among the Romans.

*Lucus, i, m.* 'a word,' 'a thicket of trees, consecrated to some deity,' 'a sacred grove.'

*Ludus, i, m.* 'play,' 'sport,' 'exercise,' 'game;' also, a place where games and exercises are taught, 'a school:' *ludus gladiatorius*, 'a school for gladiators;' *ludus litterarius*, 'a school for literature;' *ludi magister*, 'a school master.'

*Lugeo, lugēre, luxi, (no sup.) n,* 'to mourn,' 'to lament,' 'to bewail.' Syn. *Moerēre* is 'to grieve in silence and solitude;' *Flēre*, 'to shed tears,

*Plorāre*, 'to weep aloud,' *Plangĕre*, 'to bewail with passionate gesticulations;' *Lugĕre*, 'to mourn' by a change of apparel, 'to be in mourning.'

*Lumen*, *inis*, n. 'light,' 'a lamp;' hence, 'an eye.'

*Luna*, *a*, f. 'the moon.'

*Lusus*, *us*, m. 'play,' 'sport,' 'a game;' *per lusum*, 'for sport.'

*Lutetia*, *a*, f. 'Paris.'

*Luxuria*, *a*, and *luxuries*, *luxuriei*, f. 'luxury,' 'excess,' 'riot.'

*Lycurgus*, *i*, m. a celebrated lawgiver of Sparta.

## M.

*M*, stands for *Marcus*.

*Macĕdo*, *onis*, m. 'a Macedonian.'

*Macedonia*, *a*, f. a celebrated country of Greece, lying to the west of Thrace, and north and east of Thessaly.

*Macies*, *ei*, f. 'leanness,' 'thinness,' 'poorness,' 'barrenness.'

*Macrobii*, *orum*, m. plur. (from the Greek *makros*, 'long,' and *bios*, 'life,') a people of Ethiopia, celebrated for their justice, and the purity of their lives. They generally lived to their 120th year, and from this circumstance they took their name *Macrobii*, 'long-lived.'

*Macto*, *are*, *avi*, *atum*, a. (*magis*, 'more,' and *aucto*, 'to increase,') properly 'to augment,' 'to increase;' hence, 'to heap up victims to the gods;' hence, 'to sacrifice,' and in general, 'to kill,' 'to assassinate.'

*Macŭla*, *a*, f. 'a spot,' 'a blur,' 'a stain.'

*Madeo*, *ĕre*, *ui*, (no supine,) 'to be wet or moist,' 'to be soaked or steeped.'

*Mænādes*, *um*, fem. plur. 'the priestesses of Bacchus,' 'Bachanals.'

*Mæōtis*, *idis*, f. adj. *Palus Mæōtis*, a large lake or sea into which the river Tanais flows, beyond the Euxine, now called 'the sea of Azoph.'

*Magis*, adv. (pos. *multò* or *multum*, super. *maximè*.) 'more,' 'rather.'

*Magister*, *tri*, m. (*magis*, 'more,' 'higher,') 'a master,' 'president,' 'chief;' hence, 'a master of children,' 'a teacher;' *magister equitum*, 'a commander of the cavalry;' *magister pecoris*, 'a chief herdsman.'

*Magnificentia*, *a*, f. 'magnificence,' 'grandeur.'

*Magnitudo*, *inis*, f. 'greatness,' 'bulk,' 'magnitude.'

*Magnus*, *a*, *um*, adj. 'great,' 'large,' (comp. *major*, super. *maximus*.) See *Amplus*.

*Magjores*, *um*, m. plur. (from the comparative of *magŭs*.) 'those who are superior to us in age,' 'those who have gone before us,' 'forefathers,' 'ancestors.'

*Mando*, *ĕre*, *di*, *sum*, a. 'to chew,' 'to masticate,' 'to eat.'



*Mando, āre, āvi, ātum*, a. 'to commit to one's charge,' 'to enjoin,' 'to order;' (for *manui do*, 'I give into the hand.') Syn. *Jubeo, Impĕro, Præcipio*. *Jubĕre* is 'to bid,' 'to desire,' 'to express one's wish:' *Man-dāre*, 'to commission,' does not imply authority in the one who gives the commission: *Imperāre*, 'to order' with authority, requiring to be obeyed: *Præcipĕre*, 'to give instructions' to another for the direction of his conduct.

*Manes, ium*, m. plur. 'the ghosts of the dead,' 'the shades of the lower world.'

*Mansuefactus, a, um*, part. 'softened,' 'made tame,' 'gentle,' 'tamed.'

*Manus, ūs*, f. 'a hand;' when referring to the feet of an animal, 'the fore feet;' also, 'the trunk,' or 'proboscis' of an elephant.

*Mapalia, um*, n. plur. 'the cottages of the rustic Numidians,' 'huts.'

*Marcellus, i*, m. a Roman Consul.

*Marcus, i*, m. a *prenōmen*, or 'first name' among the Romans, as *Marcus Tullius Cicero*.

*Mare, is*, n. 'the sea.'

*Mariandyni, ōrum*, m. plur. a people who inhabited the northern part of Bithynia, on the borders of the Euxine sea.

*Maritĭmus, a, um*, adj. 'of the sea,' 'maritime;' *maratīmæ copiæ*, 'naval forces.'

*Marĭtus, i*, m. 'a husband.'

*Marmor, ōris*, n. 'marble;' also, among the poets, 'the sea,' from its being plain like marble, or from its brightness when calm.

*Massĭcus, a, um*, adj. 'of Massicus,' 'Massic.' *Massici montes*, the Massic hills, 'a ridge of mountains in Campania, Italy, famous for the excellence of the wine produced upon them. *Massĭcum vinum* 'Massic wine.'

*Massilia, æ*, f. a maritime city on the southern coast of Gaul, now 'Marseilles,' founded by a colony from Phocæa, a city of Ionia, in Asia Minor.

*Mater, matris*, f. 'a mother,' 'a matron.'

*Materia, æ*, f. 'matter,' 'stuff,' 'materials,' 'that of which any thing is composed;' hence, 'a subject or argument of discourse.'

*Matrōna, æ*, f. a river in the north-west part of Gaul, now 'the Marne,' which flows west and empties into the *Sequăna*, now 'the Seine.'

*Maturesco, escĕre*, n. incept. 'to ripen,' 'to grow ripe,' 'to come to maturity.' For inceptive verbs, see Gram. p. 154.

*Mauritania, æ*, f. a country in Africa on the coast of the Mediterranean, now 'Morocco and Fez.'

*Mausōlus, i, m.* a king of Caria, a country of Asia Minor. At his death, his queen Artemisia erected for him a splendid tomb, which was reckoned one of the seven wonders of the world: hence, magnificent sepulchres are called *mausolēums*.

*Maxilla, æ, f.* 'the jaw.'

*Maximè, adv.* (compared *magnum, magis, maximè*,) 'most of all,' 'very much,' 'especially,' 'chiefly.'

*Maximus, a, um, adj.* (comp. *magnus, major, maximus*,) 'greatest;' *maximus natu*, 'the eldest,' literally 'the greatest by birth.'

*Medicātus, a, um, part.* 'healed;' also, 'medicated or tintured with medicinal ingredients;' hence, 'embalmed.'

*Medico, āre, āvi, ātum, a.* 'to heal,' 'to prepare medicinally,' 'to colour:' *medicāre corpus*, 'to embalm a body.'

*Meditor, āri, ātus sum, dep.* 'to think upon,' 'to meditate,' 'to reflect,' 'to consider;' also, 'to practice,' 'to exercise.'

*Medius, a, um, adj.* 'middle,' 'in the middle or midst;' *per medios ignes*, 'through the midst of the fire.'

*Mediomatrīci, ōrum, m. plur.* a people that lived on the borders of the Rhine, in Belgæ, the north-western division of ancient Gaul.

*Megarenses, ium, m. plur.* the people of Megara, a city of Megaris.

*Megāris, īdis, f.* a small country of Greece, to the west of Attica.

*Megasthēnes, is, m.* a Greek historian, who flourished about 300 years before Christ. He wrote a work on India which is now lost.

*Mel, mellis, n.* 'honey.'

*Melior.* See *Bonus*, and Gram. p. 79.

*Mēmbrāna, æ, f.* 'a thin skin which covers the (*membra*) members;' 'skin taken from animals, and polished for the purpose of writing on,' 'vellum,' 'parchment.'

*Memorābilis, is, e, adj.* 'worthy of memory,' 'memorable.'

*Memphis, is, f.* the ancient metropolis of all Egypt.

*Mercātor, ōris, m.* (*mercor*, 'to traffic,') 'a merchant,' 'a trader.'

*Mercatūra, æ, f.* 'the trade of a merchant,' 'the practice of buying and selling,' 'trade.'

*Mercātus, ūs, a* buying and selling;' also, 'a market place,' 'a fair.'

*Mercēs, ēdis, f.* 'hire,' 'pay,' 'wages;' also, 'profit,' 'rent.'

*Meridies, iēi, m.* (for *medidies*, composed of *medius* and *dies*,) 'mid-day,' 'noon.'

*Mersus, a, um, part.* (*mergo, mergēre, mersi, mersum*,) 'plunged,' 'dipped,' 'sunk.'

*Merx, mercis, f.* 'merchandise,' 'goods,' 'commodities.'

*Metagonium, i, n.* a promontory of Mauritania in Africa.

*Miles, ĭtis*, m. and f. 'a soldier.'

*Milētus, i*, f. a celebrated city, the capital of Ionia.

*Milĭto, āre, āvi, ātum*, n. (*miles*, 'a soldier,') 'to serve as a soldier,' also, 'to carry on war.'

*Mille*, n. 3d. (indec. in sing.) in plur. *millia, millium, millibus*, 'a thousand;' *duo millia*, 'two thousand.' *Mille*, used as an adjective, is indeclinable.

*Minĭmus, a, um*, adj. (super. of *parvus*, which see,) 'smallest,' 'least.'

*Minium, i*, n. 'red lead.'

*Minor, or, us*, adj. (comp. of *parvus*,) 'less.'

*Minuo, uĕre, ūi, ūtum*, a. (*minus*, 'less,') 'to make less,' 'to diminish.'

*Minus*, adv. (compared, *parum, minus, minimè*,) 'less,' 'less than.'

*Miraĉŭlum, i*, n. (*miror*, 'to wonder,') 'a wonder,' 'a prodigy,' 'a miracle.'

*Mirabilis, is, e*, adj. 'to be wondered at,' 'wonderful,' 'astonishing,' 'amazing.'

*Mirè*, adv. 'wonderfully,' 'strangely.'

*Mirus, a, um*, adj. 'wonderful,' 'strange,' 'marvellous.'

*Misceo, ĕre, miscui, mistum* and *mixtum*, a. 'to mix,' 'to mingle,' 'to bend.'

*Mitis, is, e*, adj. (comp. *mitior*, super. *mitissĭmus*,) 'soft,' 'tender,' 'ripe,' 'mellow;' hence, 'soft in disposition,' 'mild,' 'gentle,' 'meek.'

*Mitto, itlĕre, mĭsi, missum*, a. 'to send;' 'to send out,' that is, 'to throw:' 'to send out;' that is, 'to produce,' 'to yield:' 'to send from one;' that is, 'to throw away,' 'to dismiss,' 'to pass over.'

*Modĭcus, a, um*, adj. (*modus*, 'a bound,' 'a limit,') 'moderate,' 'sober;' also, 'middling,' 'ordinary,' 'little.'

*Modò*, adv. 'just now,' 'lately,' 'only,' *modò—modò*, 'at one time—at another time:' as a conj. 'provided that,' 'if,' 'only.' *Modò* is properly the ablative of *modus*, and expresses a 'limit,' or 'bound:' as an adv. 'just now,' it *limits* the time; as a conjunction, 'provided that,' it *limits* the condition.

*Modus, i*, m. 'a measure,' 'a rule,' 'method,' 'manner;' also, 'a kind, sort, degree.'

*Mænia, ōrum*, and *ium*, 2d and 3d. (See Gram. p. 63,) 'the walls of a city,' 'ramparts.' Syn. *Murus, Paries*. The word of more general signification is *Murus*, which means any 'wall' raised for defence, that afforded protection from its height: *Mænia*, 'battlements,' 'fortifications,' served also to annoy assailants, and afford protection by its turrets and battlements. *Paries* was the word generally used to denote the 'walls of a house,' or its partitions.

*Mœnus, i, m.* a river of Germany which flowed into the Rhine.

*Mæris, idis, m.* a celebrated lake in Ægypt, a little south of Memphis. At the south end of it was the celebrated labyrinth which contained 3000 chambers, 1500 above, and as many below, in which the kings and sacred crocodiles were buried.

*Mollis, is, e, adj.* (comp. *mollior*, super. *mollissimus*,) 'soft,' 'tender,' 'delicate;' hence, 'mild,' 'placid;' also, 'mellow.'

*Mollitus, a, um, part.* (*mollio, ire, ivi* and *ii, itum*,) 'softened,' 'mollified.'

*Molossi, orum m. plur.* a people of Epirus, in whose confines was the city of Dodona, in which was a temple of Jupiter, and the celebrated Dodonean oracle.

*Mons, montis, m.* 'a mountain,' 'a high hill.'

*Monumentum, i, n.* (*moneo*, 'to admonish,') 'a memorial,' 'a monument,' that which puts us in mind of any event.

*Morbus, i, m.* 'a disease,' 'disorder,' 'malady,' 'sickness.'

*Mirror, ari, âtus sum, dep.* 'to delay,' 'to linger,' 'to loiter.'

*Mors, mortis, f.* 'death.'

*Morsus, ūs, m.* (*mordeo*, 'to bite,') 'a bite,' 'biting.'

*Mortuus, a, um, part.* (*moriōr, mori*, and *moriri, mortuus, sum*, 'to die,') 'dead,' 'defunct.'

*Mos, moris, m.* 'a manner, way, custom, fashion, deportment.' Syn. *Consuetudo*, 'habit,' which expresses more steadiness and perseverance than *mos*.

*Mossyni, orum, m. plur.* a people of Asia, on the borders of the Black Sea.

*Motus, ūs, m.* 'a motion,' 'movement;' hence, 'commotion,' 'tumult;' hence, 'a violent affection of the mind,' 'anger,' 'rage.' *Motus terræ* 'an earthquake.'

*Moveo, ere, movi, motum, a.* 'to move,' 'to stir;' also, 'to stimulate,' 'to impel.'

*Mox, adv.* 'immediately,' 'presently,' 'by and by,' 'soon after.'

*Multitudo, inis, f.* 'a multitude,' 'a great number or quantity.'

*Multo, adv.* 'much,' 'by much,' 'by far.' Strictly it is the ablative of *multus*, and for its being used thus see Gram. R. lxi, obs. 5.

*Multum, adv.* 'much,' 'very much,' 'greatly.'

*Multus, a, um, adj.* (See First Lessons, p. 40,) 'much,' 'many.'

*Mummius, i, m.* a Roman consul and general, who took Corinth and other Grecian cities.

*Mundus, i, m.* 'the universe,' 'the world.'

*Munitus, a, um, part.* (*munio, ire, ivi, itum*, 'to fortify,') 'fortified,' 'defended.'



*Munus, ěris*, n. 'a gift,' 'a favour;' also, 'an office,' 'a duty,' 'an employment.' Syn. *Donum*. *Donum* is purely 'a gift,' and implies no obligation on the part of the giver; *Munus*, 'a present,' which usage or obligation requires. Some think that *donum* is a gift from a superior to an inferior, and that *munus* implies the very reverse.

*Murus, i, m*, 'a wall.' See *mœnia*.

*Mus, muris*, m. and f. 'a mouse.'

*Musice, es*,  
and  
*Musica, æ*, } f. 'Music,' 'the art of music.'

*Mulo, āre, āvi, ātum*, a. 'to change,' 'to alter,' 'to exchange.'

*Mysia, æ, f*. a country on the north-west coast of Asia Minor.

## N.

*Nam*, conj. (See Gram. p. 163, 5th class of conjunctions,) 'for.'

*Narbonensis, is, e*. adj. *Narbonensis Gallia*, one of the four divisions of ancient Gaul; on the south-east part, between the Pyrenæan mountains and the Alps.

*Naris, is, f*. generally used in the plur. *nares, ium, ěbus*, 'the nostrils.'

*Narro, āre, āvi, ātum*, a. 'to make mention of,' 'to recount,' 'to relate.'

*Nascor, nasci, natus sum*, dep. 'to be born,' 'to spring up,' 'to arise.'

*Nasus, i, m*. 'the nose.'

*Natu*, defective, abl. sing. (See Gram. p. 59, 2d class of nouns,) 'by birth;' *natu minor*, 'the younger;' *natu minĭmus*, 'the youngest.'

*Natūra, æ, f*. 'nature.'

*Navigabilis, is, e*, adj. 'navigable.'

*Navġans, tis*, part. (*navġo*, 'to steer a ship,') 'sailing.'

*Navigatio, ōnis, f*. 'a sailing, navigating, navigation.'

*Navigium, i, n*. 'a ship,' 'a vessel,' 'a boat.'

*Navġo, āre, āvi, ātum*, a. (*navis*, 'a ship,' and *ago*, 'to conduct,') 'to steer a ship,' 'to navigate,' 'to sail.'

*Navis, is, f*. 'a ship.'

*Ne*, conj. 'not,' 'that not,' 'lest,' 'lest that;' *ne quidem*, 'not even.'

*Nec*, conj. 'neither,' 'nor.'

*Neco, āre, āvi, ātum*, a. 'to slay,' 'to kill.' Syn. *Occidĕre*, *Trucidāre*, *Jugulāre*, *Obtruncāre*. *Occidĕre*, (*cædĕre*, and *ob*, 'to cut off,') is 'to kill in any way;' *Necāre*, (*nex*, 'violent death,') 'to slay or destroy by a violent death;' *Trucidāre*, (*trucĭter*, 'savagely,' and *cædo*, 'to cut,') 'to slay cruelly,' 'to murder,' 'to massacre;' *Jugulāre*, (*jugulŭm*, 'the throat,') 'to cut the throat;' *Obtruncāre*, (*ob* and *truncus*, 'the trunk,' 'the body without the limbs,') 'to cut off the head or limbs,' 'to cut to pieces.'

*Nefas*, n. ind. 'what is not lawful,' 'an impious crime,' 'an action forbidden by divine laws,' 'impiety.'

*Nego, āre, āvi, ātum*, a. (*ne* and *ago*,) 'to say no,' 'to refuse,' 'to deny.'

*Negotium*, *i*, n. (*ne*, 'not,' and *otium*, 'leisure,') 'a state of employment,' 'business;' also, 'a matter,' 'a thing,' 'a fact.'

*Nemo, īnis*, com. 'no one,' (*non* and *homo*.) Syn. *Nullus*. *Nemo*, 'nobody,' is said only of persons; *Nullus*, 'none,' 'not one,' is said both of persons and things.

*Nemus, ōris*, n. (from the Greek *nemo*, 'to pasture,') literally 'pasture land;' also, 'a grove or wood,' 'a forest.'

*Neptūnus*, *i*, m. 'Neptune,' the son of Saturn, and god of the sea.

*Neque*, conj. 'nor,' 'neither,' that is *que ne*, 'and not.'

*Nequeo, īre, īvi*, and *ii, ītum*, n. (*ne* or *non*, and *queo*, 'to be able,') 'not to be able.'

*Nestus*, *i*, m. a river in Thrace, which flows south into the Ægean sea.

*Niger, nigra, nigrum*, adj. 'black,' 'sable.'

*Nihil*, n. ind. 'nothing.'

*Nilus*, *i*, m. 'the Nile,' the largest river of Africa, which rises in the mountains of Abyssinia, and flows north into the Mediterranean.

*Nimius, a, um*, adj. 'too much,' 'too great,' 'excessive.'

*Nisi*, conj. (*si* and *nī*, for *non*,) 'if not,' 'unless.'

*Nix, nivis*, f. 'snow.'

*Nobilis, is, e*, adj. (comp. *ior*, super. *issimius*,) (*nosco*, 'to know,') 'known,' 'well-known,' 'noted;' hence, 'famous,' 'distinguished,' 'renowned.'

*Nobilīto, āre, āvi, ātum*, a. 'to make known,' 'to make renowned,' 'to enoble.'

*Noceo, ēre, ūi, ūtum*, a. 'to hurt,' 'to injure,' 'to harm.'

*Noctu*, f. abl. sing. 'by night,' in the night time.'

*Nodus, i*, m. 'a knot,' 'a tie,' 'a bond.'

*Nomādes, um*, m. plur. 'the Nomades,' or 'Numidians,' (from the Greek *nemo*, 'to pasture,') a name given to those people who have no fixed place of abode, but who wander about from place to place, as they may be able to find 'pasturage' for their cattle.

*Nomen, īnis*, n. 'a name.'

*Non*, adv. 'not,' 'no,' *non nisi*, 'not unless;' 'only.'

*Nonnullus, a, um*, adj. 'some.'

*Nosco, ēre, novi, notum*, a. 'to know,' 'to have a notion of,' 'to apprehend by the mind.' Syn. *Scire*. *Noscere*, is 'to be acquainted with any person or thing,' as *novi homīnem*, 'I know the man,' that is, 'I know

him personally :’ *scire*, is ‘to know any thing as matter of fact,’ ‘to be convinced of any thing;’ as *scio fures hic esse*, ‘I know (as matter of fact,) that there are thieves here :’ *novi* would here be improper, as it would imply personal acquaintance with the said thieves.

*Nota*, *æ*, *f*. ‘a mark,’ ‘a sign.’

*Novem*, num. adj. ind. plur. ‘nine.’

*Novus*, *a*, *um*, adj. (super. *novissimus*, comp. not used,) ‘new,’ ‘fresh,’ ‘recent,’ ‘novel.’

*Nox*, *noctis*, *f*. ‘night,’ ‘night-time.’

*Noxius*, *a*, *um*, adj. ‘hurtful,’ ‘injurious,’ ‘dangerous,’ ‘destructive.’

*Nudus*, *a*, *um*, adj. ‘naked,’ ‘bare,’ ‘stripped,’ ‘bereaved.’

*Nullus*, *a*, *um*, adj. gen. *nullius*, (*non* and *ullus*,) ‘no one,’ ‘not any,’ ‘none.’

*Numa*, *æ*, *m*. Numa Pompilius, the king of Rome, that succeeded Romulus.

*Numen*, *īnis*, *n*. (*nuo*, ‘to nod,’) ‘a nod;’ hence, ‘the will,’ as expressed by ‘a nod,’ ‘the will of the gods;’ hence, it often signifies ‘a divinity,’ ‘a god;’ also, ‘the dominion or power’ of princes.

*Numēro*, *āre āvi ātum*, *a*. ‘to count,’ ‘to number,’ ‘to reckon.’

*Numērus*, *i*, *m*. ‘a number,’ ‘a quantity.’

*Numidia*, *æ*, *f*. a country of Africa on the shores of the Mediterranean, now ‘Algiers.’

*Nusquam*, adv. ‘in no place,’ ‘no where.’

*Nutrix*, *īcis*, *f*. ‘a nurse.’

*Nympha*, *æ*, *f*. ‘a spouse,’ ‘a bride;’ also, ‘a goddess or nymph of the sea, of a river, fountain, &c.’

## O.

*Ob*, prep. gov. acc. ‘for,’ ‘on account of,’ ‘before,’ that is, ‘in the presence of.’ In composition it means, ‘over,’ ‘before,’ and ‘against,’ and expresses ‘impediment or opposition;’ as *offēro*, ‘to bring against,’ ‘to offer;’ *opprīmo*, ‘to press upon,’ that is, ‘to oppress.’ Sometimes it merely increases the signification, as *objurgo*, ‘to add chiding to chiding,’ ‘to chide severely.’

*Obdormisco*, *iscēre*, *īvi*, incept. ‘to begin to sleep,’ ‘to fall asleep.’

*Obducō*, *cēre*, *uxi*, *uctum*, *a*. (*ob* and *duco*, ‘to lead,’) ‘to lead out against;’ also, ‘to draw over;’ hence, ‘to cover :’ *obductus*, part. ‘drawn over,’ ‘covered,’ ‘hidden.’

*Objaceo*, *ēre*, *ui*, *ītum*, *n*. (*ob*. and *jaceo*, ‘to lie down,’) ‘to lie against,’ or ‘in the way.’

*Objicio*, *icēre*, *ēcī*, *ectum*, *a*. (*ob* and *jacio*, ‘to throw,’) ‘to throw before,’ ‘to hold out,’ ‘to offer;’ also, ‘to expose.’

*Obnoxius*, *a, um*, adj. (*ob* and *noxia*, ‘hurt,’) literally, ‘one who is in the way of hurt;’ that is, ‘exposed,’ ‘liable;’ also, ‘subject,’ ‘dependent.’ It is not often used in the sense in which we employ the term ‘obnoxious;’ that is, ‘hateful,’ ‘odious.’

*Obruo*, *uĕre, ui, ŭtum*, *a*. (*ob* and *ruo*, ‘to throw down,’) ‘to cover over,’ ‘to overwhelm,’ ‘to hide in the ground,’ ‘to bury.’

*Obviām*, adv. (*ob* and *via*, ‘away,’) ‘in one’s way,’ so as ‘to meet with,’ or ‘to meet against and oppose.’

*Occasio*, *ōnis*, *f*. (*ob* and *casus*, ‘a fall,’ or ‘falling,’) ‘a falling in with,’ ‘a meeting in our way;’ hence, ‘an occasion,’ ‘an opportunity,’ ‘a fit or convenient season.’

*Occāsus*, *ūs*, *m*. ‘a fall,’ or ‘ruin;’ also, ‘a fall,’ or ‘descent,’ or ‘setting’ of the heavenly bodies, as the sun and planets.

*Occidentālis*, *is, e*, adj. ‘western,’ ‘to the west,’ where the sun (*occīdit*) falls or sets.

*Occīdo*, *idĕre, īdi, īsum*, *a*. (*ob* and *cædo*, ‘to cut down,’) ‘to beat down,’ ‘to kill,’ ‘to slay,’ ‘to destroy.’

*Occīdo*, *idĕre, īdi, cāsum*, *n*. (*ob* and *cado*, ‘to fall,’) ‘to fall,’ ‘to go down,’ ‘to set.’

*Occulto*, *āre, āvi, ātum*, *a*. ‘to hide,’ ‘to cover,’ ‘to conceal.’

*Occūpo*, *āre, āvi, ātum*, *a*. (*ob* and *capio*, ‘to take,’) ‘to seize upon,’ ‘to take possession of,’ ‘to occupy.’

*Occurro*, *currĕre, curri, and cucurri, cursum*, *n*. (*ob* and *curro*, ‘to run,’) ‘to run against,’ ‘to run up to,’ ‘to meet.’

*Oceānus*, *i*, *m*. ‘the ocean,’ or ‘main sea.’

*Octingenti*, *æ, a*. num. adj. plur. ‘eight hundred.’

*Octo*, ind. num. adj. plur. ‘eight.’

*Octoginta*, ind. num. adj. ‘eighty.’

*Oculus*, *i*, *m*. ‘an eye.’

*Odi*, a defective, preterite verb, (so called because it is used only in the preterite or perfect tense, and in the others derived from it—) ‘to hate,’ ‘detest,’ ‘abhor.’ See First Lessons. Appendix.

*Odor*, *ōris*, *m*. ‘a scent,’ ‘smell,’ ‘odour;’ *odōres*, ‘perfumes.’

*Œta*, *æ, m*. a mountain in Thessaly, on the top of which Hercules burnt himself.

*Officīna*, *æ, f*. ‘a work-house,’ ‘workshop.’

*Olea*, *æ, f*. ‘an olive tree.’

*Olim*, adv. ‘sometimes,’ ‘at some time,’ either past, present or future; ‘formerly,’ ‘in time past,’ ‘lately,’ ‘in time to come,’ ‘hereafter.’

*Olympia*, *æ, f*. the name of a city and plain, on the banks of the river Alpheus, in the Peloponnesus, where the Olympic games were celebrated.



*Olympicus, a, um*, adj. ‘Olympic,’ ‘pertaining to Olympia.’

*Olympus, i*, m. a mountain in Thessaly, celebrated by the ancients as the residence of the gods.

*Omnis, is, e*, adj. ‘all,’ ‘the whole.’ Syn. *Totus, Cunctus, Universus*. *Omnis* is the more general term, and means ‘all,’ whether the objects be united or separated: *Totus* signifies ‘the whole,’ in reference to its parts: *Cuncti*, ‘all together,’ and is generally applied to persons or things that are ‘all in one place.’ *Universi*, ‘entirely all,’ ‘all without one (*unus*) exception,’ rises above the idea of *Cuncti*. *Omnis*, ‘all,’ is opposed to *nullus*, ‘none:’ *Totus*, ‘the whole,’ to *pars*, ‘a part:’ *Cunctus*, ‘all together,’ to *sejuncti*, ‘separated:’ *Universi*, ‘all in a body,’ to *singuli*, ‘one by one.’

*Onus, ěris* n. ‘a burden,’ ‘a load,’ ‘a weight.’

*Oppidum, i*, n. ‘a town,’ ‘a walled town,’ generally applied to a city situated in a level or flat country, from the Greek *epi pedon*, ‘on a plain.’

*Opportūnus, a, um*, adj. (*ob*, ‘before one,’ and *portus*, ‘a harbour,’ properly said of a place in which sailors have a harbour at hand, and fit for running into in case of a storm, hence,) ‘commodious,’ ‘fit,’ ‘convenient,’ ‘proper,’ ‘advantageous.’

*Oppōno, onĕre, osui, ositum*, a (*ob*, ‘before,’ and *pono*, ‘to place,’) ‘to place before or against,’ ‘to oppose:’ *oppositus*, part. ‘opposite to.’

*Oppugno, āre, āvi, ātum*, a. (*ob*, ‘against,’ and *pugno*, ‘to fight,’) ‘to fight against,’ ‘to assail,’ ‘to attack,’ ‘to besiege.’

*Opis*, gen. *opi*, dat. *opem* acc. and *ope*, abl. (See Gram. p. 60, 5th class of nouns,) ‘aid,’ ‘help,’ ‘service:’ in the plural, *opes, opium*, ‘wealth,’ ‘power.’

*Optimè*, adv. (thus compared, *benè, meliùs, optime*,) ‘very well,’ ‘best of all,’ ‘exceedingly,’ ‘excellently.’

*Opulentus, a, um*, adj. (comp. *opulentior*, super. *opulentissimus*,) ‘rich,’ ‘wealthy,’ ‘opulent.’

*Opus, ěris*, n. ‘a work,’ ‘a labour,’ ‘exertion.’

*Ora, æ, f*. ‘the extremity,’ ‘edge,’ or ‘margin;’ hence, ‘the coast,’ ‘the sea-shore.’

*Oraculum, i*, n. (*oro*, ‘to speak,’ ‘to utter,’) ‘the reply of the priestess of the temple,’ ‘an oracular reply,’ ‘an oracle;’ also, ‘the temple itself where the reply was made;’ also, ‘a prophecy.’

*Orator, oris*, m. (*oro*, supine *oratum*, ‘to utter,’) ‘a speaker,’ ‘an orator,’ ‘a legate,’ ‘a deputy,’ ‘an ambassador.’ See *Legatus*.

*Orbis, is*, m. ‘a circle,’ ‘a wing,’ ‘orb,’ any thing round, as a quoit, a shield: *orbis terrarum*, ‘the world;’ *in orbem jacere*, ‘to lie round in a circle.’

*Orbēlus, i, m.* the name applied to a part of the great chain of mountains, on the borders of Macedonia and Thrace, more generally known by the name of Hæmus, and Rhodope.

*Ordo, inis, m.* ‘order,’ ‘arrangement,’ ‘method;’ also, ‘a series,’ ‘a course;’ ‘a row of trees’—‘order of men in the state,’ as *Ordo Senatorius*, ‘the senatorial order, or men of senatorial rank.’ The term *ordines* is also applied to ‘banks of rowers,’ and to ‘benches’ at the theatres.

*Oriens, entis, m.* (*orior*, ‘to rise,’) ‘the east,’ the place where the sun rises, ‘the morning.’

*Orientalis, is, e, adj.* ‘eastern.’

*Origo, inis, f.* ‘beginning,’ ‘origin:’ *originem ducere*, ‘to trace one’s origin.’

*Orior, orēris, orīri, ortus sum*, dep. 3d and 4th conj. ‘to rise,’ ‘to spring up,’ ‘to appear.’

*Ornātus, ūs, m.* (*orno*, ‘to deck,’) ‘ornament,’ ‘dress.’

*Orpheus, Orpheos* and *Orpheüs, ei*, 3 and 2. (See Gram. p. 58.) a celebrated poet and musician of Greece.

*Ortus, ūs, m.* (*orior*, ‘to rise,’) ‘a rising,’ a springing up.’

*Os, ōris, n.* ‘the mouth,’ ‘the face.’

*Os, ossis, n.* ‘a bone.’

*Ossa, æ, m.* the name of a high mountain in Thessaly.

*Ostendo, dēre, di, sum*, (seldom *tum*,) a. (*ob* and *tendo*, ‘to extend,’ ‘to hold out to view,’ ‘to stretch or hold forth before another,’ ‘to expose,’ ‘to show.’)

*Ostium, i, n.* ‘a door,’ ‘a gate;’ also, the ‘entrance or mouth of a river.’

*Ostreum, i, n.* and *Ostrea, æ, f.* ‘an oyster.’

*Ovum, i, n.* ‘an egg,’ ‘the spawn of fish.’

## P.

*Pabŭlum, i, n.* ‘food for cattle,’ ‘fodder,’ ‘forage.’

*Padus, i, m.* a river of Italy, which rises among the Cottian Alps, and flows east, till it falls into the Adriatic sea, near Hadria. It is now the Po.

*Palma, æ, f.* ‘the palm of the hand;’ also, ‘the palm tree,’ and ‘the date,’ its fruit, so called because its branches when expanded were like a man’s hand.

*Palus, ūdis, f.* ‘a marsh,’ ‘a pool,’ ‘a lake.’

*Paluster*, and *Palustris, is, e, adj.* ‘marshy,’ ‘boggy,’ ‘swampy.’

*Panionium, i, n.* the name of a sacred spot, with a grove and village, near Ephesus, in Asia Minor, sacred to Neptune, where delegates from all the states of Ionia assembled to consult for the public good.

*Panlhēra*, *æ*, *f*. 'a panther.'

*Papyrus*, *i*, *m*. and *f*. and *Papyrus*, *i*, *n*. 'an Egyptian plant or weed,' of which paper was made.

*Parātus*, *a*, *um*, *part.* and *adj.* (comp. *ior*, *issimus*.) 'prepared,' 'ready.'

*Parco*, *parcere*, *peperci* and *parsi*, *parcītum* and *parsum*, 'to spare,' 'to grudge,' 'to spare expense,' 'to forbear,' 'to give over;' hence, 'to spare to hurt,' 'to refrain from hurting,' 'to favour.'

*Pardus*, *i*, *m*. 'a leopard.'

*Parens*, *entis*, *com.* 'a parent,' (father or mother,) 'creator,' 'author,' 'inventor.'

*Paries*, *ēlis*, *m*. 'a wall.' See *Murus*.

*Pario*, *parere*, *peperi*, *partum*, and *parītum*, 'to bear,' or 'bring forth,' 'to produce,' 'to cause,' 'to gain,' 'to acquire:' *parere ovum*, 'to lay an egg.'

*Paris*, *īdis*, or *īdos*, *m*. 'Paris,' the son of Priam, king of Troy. See *Gram.* p. 50.

*Pariter*, *adv.* 'equally,' 'in like manner,' 'alike.'

*Parnassus*, *i*, *m*. a celebrated mountain in Phocis, which overhung Delphi, sacred to Apollo and the muses.

*Paropamisus*, *i*, *m*. the name of a ridge of mountains in Asia to the east of the Caspian sea, and forming the southern boundary of Bactrana.

*Pars*, *partis*, *f*. 'a portion,' 'division;' also, 'a party,' 'a faction.'

*Parum*, *adv.* (comp. *minus*, *minimē* and *minimum*.) 'little.' Syn. *Paullum*. *Paullum*, 'a little,' is opposed to 'not none,' or 'some;' *Parum*, 'little,' is opposed to 'much.' We should say a man had a *paullum pecuniæ*, 'a little money,' when we intended to speak in the positive form and assert that he had 'some;' but *parum pecuniæ*, 'little money,' when we wished to be understood negatively, that he had 'scarcely any.'

*Parvus*, *a*, *um*, *adj.* (comp. *minor*, super. *minimus*.) 'little,' 'small.'

*Pasco*, *pascere* *pavi*, *pastum*, *a*. 'to feed,' 'to give food to,' 'to nourish;' also, 'to graze,' 'to browse,' 'to eat.'

*Passim*, *adv.* 'here and there,' 'loosely,' 'at random;' also, 'every where,' 'in every place.'

*Passus*, *a*, *um*, *part.* (from *pando*, *pandere*, *pandi*, *passuum*, and *pansum*, *a*. 'to expand,' 'to spread out,') 'stretched out,' 'expanded,' 'hung up;' *passa uva*, 'a dried grape,' 'a raisin.'

*Passus*, *ūs*, *m*. 'a pace,' 'a step,' *mille passuum*, 'a mile.'

*Patefacio*, *facere*, *feci*, *factum*, *a*. (*patens*, 'open,' and *facio*.) 'to open,' 'to throw open.'

*Patens, entis*, part. and adj. 'open,' 'lying open,' 'extending wide.'

*Pateo, ēre, ūi*, (no supine,) 'to lie open,' 'to extend;' also, 'to lie open,' or 'be manifest.'

*Patientia, æ, f.* 'patience.'

*Patior, pati, passus sum*, dep. 3. 'to bear,' 'to suffer,' 'to endure,' 'to allow.'

*Patria, æ, f.* 'one's native country,' or 'city,' 'one's native land.' Syn. *Rus, Regio*. *Rus* means 'the country,' as opposed to 'the city;' *Regio*, means 'a large tract of country,' 'a region' including fields and cities: *Patria*, (properly an adjective in the feminine, having *terra* understood,) denotes 'the country of one's forefathers,' or 'of one's birth.'

*Pauci, æ, a*, adj. plur. 'few.'

*Paulatim*, adv. (for *pauculatim*, from *pauci*, 'few,') 'by little and little,' 'by degrees,' 'gradually.'

*Paulò*, or *paullò*, adv. 'a little,' 'somewhat;' *paullò pòst*, 'a little after.'

*Paullus*, or *Paulus, i, m.* the name of several distinguished Romans.

*Paveo, pavēre, pavi*, (no supine, see Gram. p. 128,) n. 'to fear,' 'to dread,' 'to be afraid.'

*Pax, pacis, f.* 'peace.'

*Pectus, ōris, n.* 'the breast.'

*Pecunia, æ, f.* 'money,' (from *pecus*, 'cattle,' because the first coins at Rome were stamped with the figures of cattle,) 'property.' Syn. *Nummus*. *Pecunia* generally means, 'any property,' whether consisting of slaves, cattle, lands, houses, &c. and when used for money, implies, uniformly, 'money in general:' *Nummus*, always refers to 'coin,' or 'stamped money,' and often denotes one particular piece of money.

*Pecus, ūdis*, com. 'a beast,' 'a sheep,' 'a brute animal.'

*Pecus, ōris, n.* 'cattle.' Syn. *Jumentum*. *Pecus* means 'cattle in general,' whether used for clothing or for food, and is applied to all animals: *Jumentum*, (for *juvamentum*, from *juvo*, 'to help,') 'a beast of burden,' 'cattle used to help,' or 'assist in labor of any kind.'

*Pelion, i, n.* a high mountain in Thessaly.

*Pellis, is, f.* 'a skin,' or 'hide,' 'a garment made of hide.' Syn. *Cutis*. *Cutis* is 'the human skin while on the body;' *pellis*, 'a skin of any kind, stripped off.'

*Peloponnēsus, i, f.* the celebrated peninsula, comprehending the southern portion of Greece. So called from *Pelops*, the son of Tantalus, who first settled this region, and the Greek *nesos*, 'an island,' (almost an island,) as if it were called 'Pelops' island.' Its shape resembles



the leaf of a plane tree, and from this circumstance the modern name *Morea*, which signifies 'a mulberry leaf,' is doubtless derived.

*Pendeo, ēre, pependi, pensum*, n. 'to hang from,' 'to be suspended.' Syn. *Pendo*. *Pendēre*, is 'to hang,' in a neuter sense, or 'be in a state of suspension.' *Pendēre* is 'to hang,' in an active sense, but generally used figuratively for 'to weigh,' or 'to pay.'

*Penetrāle, is*, n. 'the recess,' or 'the innermost part of a house or temple.'

*Penētro, āre, āvi, ātum*, a. 'to penetrate,' 'to enter,' 'to pass through.'

*Penēus, i*, m. a celebrated river of Thessaly, flowing between Ossa and Olympus.

*Penīnsula, æ, f.* (*pæne*, 'almost,' and *insula*, 'an island,') 'a peninsula.'

*Penna, æ, f.* 'a feather,' 'a wing,' 'a pen.'

*Pensilis, is, e*, adj. (*pendo*, supine *pensum*, 'to hang,') 'hanging,' 'suspended.'

*Penuria, æ, f.* 'want,' 'need.'

*Per*, prep. gov. acc. It denotes the cause, means, or instrument of an action, or transition through some medium, and means 'through,' as *per mare*, 'through the sea,' as a medium of transition:—'through,' that is, 'by,' as *per me*, 'through me,' or 'by me,' as a cause; 'with leave of.' *Per*, in composition, generally gives additional force to the word with which it is compounded; as *gratus*, 'agreeable,' *pergratus*, 'very agreeable;' it also keeps the idea of transition or passing 'through;' as *eo*, 'to go,' *pereo*, 'to go through,' and so 'pass away,' and hence, 'to perish.'

*Percussor, ōris*, m. (*percutio*, 'to strike,') 'a striker,' 'one who deals a blow;' hence, 'a murderer,' 'an assassin.'

*Peregrīnus, a, um*, adj. 'coming from abroad,' 'foreign,' 'strange.'

*Pergāmum, i*, n. a city of Mysia, in Asia Minor.

*Pergāmus, or os, i, f.* and } 'The citadel of Troy,' often put for Troy  
*Pergāma, ōrum*, n. plur. } itself.

*Pergo, pergere, perrexi, perrectum*, n. (*per* and *rego*, 'to keep straight,' 'to keep from going wrong,' and hence, 'to rule,') 'to go right on,' 'to advance,' 'to go on.'

*Pericles, is*, m. a great statesman and orator of Athens.

*Periculōsus, a, um*, adj. 'dangerous,' 'hazardous.' The termination *osus*, denotes an 'abundance,' or 'fullness' of any thing, as, *piscis*, 'a fish,' *piscōsus*, 'full of fish;' *annus*, 'a year,' *annōsus*, 'full of years;' *periculum*, 'danger,' *periculōsus*, 'full of danger.'

*Pericūtum, i*, n. 'danger,' 'peril.'

*Permeo, āre, āvi, ātum*, n. (*per*, 'through,' and *meo*, 'to go,') 'to go through,' 'to flow through,' 'to ferment.'

*Permisceo*, *miscēre*, *miscui*, *mistum*, and *mixtum*, a. (*per* and *misceo*,) 'to mix,' 'to mingle,' 'to blend together.'

*Permūto*, *āre*, *āvi*, *ātum*, a. (*per* and *muto*,) 'to change,' 'to exchange.'

*Perp̄eram*, adv. 'rashly,' 'inconsiderately,' 'unjustly.'

*Perpetuus*, a, um, adj. 'continual,' 'perpetual,' 'constant.'

*Persa*, æ, m. 'a Persian,' 'an inhabitant of Persia.'

*Perseus*, (pronouncing the last syllable as a diphthong) *eös*, and } The son  
*Perseüs*, *eï*, m. 3 and 2. } of Jupi-

ter and Danae, a very celebrated hero, the last king of Macedon.

*Persicus*, a, um, adj. 'of Persia,' 'Persian.'

*Perſinax*, gen. *ācis*, adj. (comp *ior*, super. *issimus*,) (*per*, 'very,' and *tenax*, 'tenacious,' 'holding fast,' from *teneo*, 'to hold,') 'very tenacious,' 'obstinate,' 'persevering.'

*Pertineo*, *ēre*, *ui*, (no supine,) n. 'to reach,' 'to extend to.'

*Pervenio*, *venīre*, *vēni*, *ventum*, n. 'to come to,' 'to arrive at,' 'to reach.'

*Pervenitur*, imp. pass. 'it is come,' 'they come.'

\**Pervius*, a, um, adj. (*per*, 'through,' and *via*, 'a way,') 'passable,' 'easy to be passed,' 'accessible.'

*Pes*, *pedis*, m. 'a foot.'

*Pessum*, adv. 'down,' 'down to the bottom,' 'under foot;' *pessum ire*, 'to go to destruction,' 'to be ruined.'

*Peto*, *petēre*, *petīvi*, *petītum*, a. primarily, 'to aim at,' 'to go to,' in order to reach or hit, and hence, 'to go,' 'to attack:' so *petēre cornu*, 'to aim at,' or 'butt with the horn,'—*quid petis*, 'what is your aim,' 'what is your object,'—*petēre lapidibus*, 'to pelt with stones,' *petēre bello*, 'to attack in war,' 'to make war upon.' From this signification 'to aim at obtaining or reaching,' it comes to denote, 'to ask,' 'to desire,' 'to beg for.' *Petītus*, part. 'sought,' 'attacked.'

*Petra*, æ, f. the metropolis of Arabia Petræa, now 'Shadman.'

*Petræa*, æ, f. (properly an adjective in the fem. agreeing with *Arabia*,) 'Arabia Petræa,' a part of Arabia, which was very rocky and barren. Theme, *petra*, 'a rock.'

*Phæax*, *ācis*, m. plur. *Phæaces*, *ium*, the people of the Island Corfu, celebrated for their luxury and dissoluteness. The island produced choice fruit, and was famed for the hanging gardens of king Alcinous.

*Pharos*, i, f. a small island at the mouth of the Nile, on which was a tower, esteemed one of the seven wonders of the world.

*Phasis*, *is*, and *īdis*, f. the name of a town and river of Cholcis, on the eastern shore of the Black Sea.

*Phidias*, *æ*, m. a celebrated painter and statuary of Greece, who flourished in the age of Pericles, 450 B. C.

*Philæni*, *ōrum*, m. plur. two Carthaginians, who chose to be buried alive rather than that their country should be deprived of its just bounds.

*Philippi*, *ōrum*, masc. plur. a city of Macedon.

*Philippicus*, *a, um*, adj. belonging to *Philippi*.

*Philippus*, *i*, m. a king of Macedon, son of Demetrius, and father of Alexander.

*Philosōphus*, *i*, m. from the Greek *philos*, 'a friend,' 'a lover,' and *sophia*, 'wisdom,') 'a philosopher,' 'a lover of learning and wisdom.'

*Phocæi*, *ōrum*, m. plur. the inhabitants of Phocæa, a city of Ionia.

*Phocis*, *īdis*, f. 'a small country of Greece.'

*Phænice*, *es*, 'Phœnicia,' a country of Syria on the sea-coast.

*Phænix*, *īcis*, m. 'a Phœnician.'

*Pignus*, *ōris*, n. 'a pledge,' 'a pawn,' 'a stake,' or 'wager.'

*Pindārus*, *i*, 'a very eminent Greek lyric poet, born in Bœotia.

*Pingo*, *pingēre*, *pinxi*, *pictum*, a. 'to colour,' 'to dye,' 'to paint;' also, 'to adorn,' 'to deck,' 'to embroider.'

*Pinguis*, *is, e*, adj. 'fat,' 'plump;' hence, 'fertile,' 'fruitful,' 'rich.'

*Piræus*, *ei*, m. the chief port and arsenal of Athens, to the south west of the city.'

*Piscis*, *is*, m. 'a fish.'

*Pius*, *i*, m. a surname of Metellus.

*Placeo*, *ēre*, *ui*, *ītum*, n. 'to suit the taste or temper of,' 'to please;' also, 'to be pleased with one's self,' 'to be vain or proud.'

*Placet*, *placēbat*, *placuit*, or *placitum est*, imper. 'it pleases,' 'it is determined,' 'it is the opinion of.'

*Placidus*, *a, um*, adj. (comp. *ior*, *issimius*,) 'quiet,' 'gentle,' 'soft,' 'mild;' also, 'calm,' 'tranquil.'

*Planè*, adv. 'openly,' 'manifestly,' 'clearly,' 'plainly;' also, 'altogether,' 'entirely.'

*Platānus*, *i*, f. 'the plane tree.'

*Plaustrum*, *i*, n. 'a heavy waggon,' 'a cart.'

*Plerumque*, adv. 'for the most part,' 'commonly.'

*Plinius*, *ii*, m. the name of two distinguished Romans.

*Plumbeus*, *a, um*, adj. 'of lead,' 'leadern.'

*Plumbum*, *i*, n. 'lead.'

*Plurimus*, *a, um*, adj. (super. of *multus*,) 'very much,' 'most.'

*Plus*, *pluris*, adj. (neut. in sing. comp. of *multus*,) 'more.'

*Plus*, adv. (comp. of *multum*,) 'more,' 'longer.'

*Pocŭlum*, *i*, n. (for *potaculum*, from *poto*, 'to drink,') 'a cup,' 'a drinking bowl.'

*Pœnus*, *a*, *um*, adj. 'belonging to Carthage,' 'Carthaginian:' as a subs. 'a Carthaginian.'

*Poëta*, *a*, m. 'a poet.'

*Pomifer*, *ëra*, *ërum*, adj. 'bearing fruit;' *pomiferæ arbôres*, 'fruit trees.' The terminations *fer* and *ferus*, (from *fero*, 'to carry,' 'to bear,') denote 'bearing;' as *pinifer*, 'pine bearing.'

*Pompilius*, *i*, m. See *Numa*.

*Pondus*, *ëris*, n. 'weight,' 'a load,' 'a burden.'

*Pono*, *ponëre*, *posui*, *positum*, *a*. 'to lay,' 'to set,' 'to put,' 'to place;' hence, 'to set up,' 'to erect,' 'to build;' hence, 'to sit down to the account of,' 'to calculate,' 'to consider;' hence, 'to set down in writing,' 'to state,' 'to describe.'

*Pontus*, *i*, m. 'the Euxine,' now the Black sea;—also 'Pontus,' a country on the southern shore of the Euxine. As a common noun 'the sea;' hence, probably, the Euxine was called *Pontus*, 'the sea,' by way of eminence.

*Popŭlus*, *i*, m. 'the people,' 'the multitude,' 'a nation.' See *Gens*.

*Porrigo*, *igëre*, *exi*, *ectum*, *a*. (*per* and *rego*, for the Greek *orego*, 'to stretch,') 'to stretch out,' 'to reach out,' 'to extend;' hence, 'to offer,' 'to give.'

*Porta*, *a*, f. 'a gate,' 'door,' 'outlet,' 'narrow pass,' 'defile.' Syn. *Janua*. *Porta*, denotes 'the gate' of a city, camp, or fortified town. *Janua*, 'the door' of a private dwelling.

*Porticus*, *ûs*, f. 'a portico,' 'a gallery.'

*Portus*, *ûs*, m. (*porto*, 'to carry,') 'a harbour,' that is, a place for the import and export of goods, or for carrying ships into.

*Positus*, *a*, *um*, part. of *pono*, 'placed,' 'situated.'

*Possum*, *posse*, *potui*, irreg. n. (*potis*, 'able,' and *sum*,) 'to be able,' 'I can.'

*Post*, prep. 'behind,' 'after.' It also used adverbially 'afterwards,' 'after,' *aliquot annis pòst*, 'some years afterwards: *paulò pòst*, 'a little while afterwards.'

*Postis*, *is*, m. 'a door-post;' hence, 'a door,' 'a gate.'

*Postquam*, adv. 'after that.'

*Postrëmus*, *a*, *um*, adj. (comp. *poster* and *postërus*, *posterior*, *postrëmus*,) 'the last,' *ad postrëmum*, 'at last.'

*Potentia*, *a*, f. 'power,' 'strength.' Syn. *Potestas*. *Potentia* consists in that which we have ability to do; *Potestas*, in that which we have permission to do.



*Potestas, ālis*, f. 'power,' 'ability,' 'dominion,' 'authority,' 'jurisdiction,' 'office.'

*Potissimum* adv. super. (positive not used, comp. *potius*), 'principally,' 'chiefly,' 'especially.'

*Poto, potāre, āvi, ātum*, a. 'to drink,' 'to be addicted to drinking.' See *Bibo*.

*Potus, ūs*, m. 'drink.'

*Præ*, prep. gov. abl. 'before,' 'in comparison of,' 'for' or 'though,' that is, 'by reason of.' *Ferre præ se*, 'to carry before,' or 'in front of one's self,' and so 'to profess,' 'to avow,' 'to declare.' In composition *præ* indicates precedence, or prevention; as *dicere*, 'to tell,' *prædicere*, 'to foretell;' *claudere*, 'to shut,' *præcludere*, 'to shut before a person can get in,' that is, 'to shut out,' or 'prevent admission.' Sometimes it denotes 'excellence,' or 'superlativeness,' as *potens*, 'powerful,' *præpotens*, 'very powerful;' *matūrus*, 'early,' *præmatūrus*, 'very early,' that is, 'too early;' that is, 'premature.'

*Præaltus, a, um*, adj. 'very high,' 'very deep.'

*Præbeo, ēre, ui, itum*, a. (*præ*, 'before,' and *habeo*, 'to have,' 'to hold,') 'to hold out before another;' hence, 'to show,' 'to exhibit,' 'to offer,' 'to give,' 'to supply:' *præbere specimen*, 'to have the appearance of.'

*Præcipitans, antis*, part. of *præcipito*.

*Præcipito, āre, āvi, ātum*, a. (*præ*, 'before,' or 'first,' and *caput*, 'the head,') 'to throw headlong,' or 'head-first,' 'to throw forward,' 'to throw down violently.'

*Præcipuè*, adv. *præ*, and *cipio*, 'to take,') 'especially,' 'particularly.'

*Præcipuus, a, um*, adj. (*præ*, and *cipio*, 'to take,') that which is taken or selected in preference to others, 'particular,' 'special,' 'principal,' 'chief.'

*Præclarus, a, um*, adj. (*præ* and *clarus*), 'very clear or bright,' 'noble,' 'renowned,' 'famous;' *quanto præclarius*, 'how much more glorious.'

*Præclūdo, dēre, si, sum*, a. (*præ* and *claudio*, see *Præ*), 'to shut out,' 'to shut up,' 'to close,' 'to stop.'

*Prædico, dicere, dixi, dictum*, a. (*præ*, and *dico*, see *Præ*), 'to predict,' 'to foretell;' also, 'to publish,' 'to proclaim.'

*Præmitto, ittēre, isi, issum*, a. (*præ* and *mitto*), 'to send before.'

*Prænuntio, āre, āvi, ātum*, a. (*præ* and *nuntio*, 'to announce,') 'to foretell,' 'to forebode,' 'to predict.'

*Præpāro, āre, āvi, ātum*, a. (*præ* and *paro*, 'to procure,') 'to prepare,' 'to make ready,' 'to provide.'

*Præstans*, gen. *præstantis*, part. and adj. (comp. *præstantior*, super. *præstantissimus*,) ‘excelling,’ ‘excellent,’ ‘distinguished.’

*Præsto*, *stāre*, *stīli*, *stīlum*, n. and a. (*præ* and *sto*, ‘to stand,’) ‘to stand before;’ hence, ‘to be superior to,’ ‘to excel,’ ‘to surpass;’ also, ‘to make a thing ‘stand before’ another; that is, ‘to show,’ ‘to exhibit;’ hence, ‘to offer,’ ‘to give;’ also, ‘to execute,’ ‘to perform.’ *Præstāre se*, ‘to prove one’s self;’ *præstāre alicui*, or *aliquem aliquā re*, ‘to surpass any one in any thing.’ *Præstat*, imp. ‘it is better,’ ‘it is more advantageous.’

*Præsum*, *esse*, *fui*, irreg. n. (*præ* and *sum*,) ‘to be over,’ ‘to preside over,’ ‘to be at the head of’ others, ‘to rule over,’ ‘to be in authority,’ ‘to command.’

*Prætendo*, *dēre*, *dī*, *sum*, or *tum*, a. (*præ* and *tendo*, ‘to stretch out,’) ‘to stretch or lay out before another,’ ‘to hold before,’ ‘to show,’ ‘to allege,’ ‘to allege as an excuse.’

*Præterea*, adv. (*præter*, ‘besides,’ and *ea*, ‘those things,’) ‘besides,’ ‘moreover.’

*Prætereo*, *īre*, *īvi*, and *īi*, *ītum*, a. and n. (*præter*, ‘beyond,’ and *eo*, ‘to go,’) ‘to pass by,’ ‘to pass beyond;’ also, ‘to pass by,’ that is, ‘to escape;’ also, ‘to let pass,’ ‘to let slip,’ ‘to omit.’

*Præterquam*, adv. ‘besides,’ ‘except,’ ‘save,’ ‘beyond.’

*Prætiōsus* a, um, adj. (comp. *ior*, super. *issimus*,) (*prætium*, ‘price,’) ‘costly,’ ‘precious,’ ‘valuable,’ ‘excellent.’

*Prætium*, i, n. ‘the price’ of any thing sold; hence, ‘value,’ ‘price’ paid for wages, ‘hire,’ ‘reward;’ ‘price’ paid for vicious actions, ‘punishment.’

*Primò*, and *Primùm*, adv. super. (positive not used, comp. *prius*,) ‘at first,’ ‘first,’ ‘first of all:’ *quàm primùm*, ‘as soon as.’

*Princeps*, *īpis*, adj. (for *primeps*, for *primiceps*, comp. of *primus* and *capiō*, ‘that which is taken first,’) ‘the chief,’ ‘the first,’ ‘foremost,’ ‘principal;’ *principes*, as a noun, ‘the princes,’ ‘the chiefs.’

*Prior*, *orus*, adj. comp. (super. *primus*, ‘first,’) ‘the former,’ ‘prior.’

*Prius*, adv. (super. *primò* or *primum*,) ‘before,’ ‘sooner than.’

*Priusquàm*, adv. ‘sooner than,’ ‘before that,’ ‘before.’

*Pro*, prep. ‘for,’ that is, ‘in exchange,’ or ‘return’ for;—that is, ‘instead of;’ ‘for,’ that is, ‘to the advantage’ of, ‘in favor’ of;—‘for,’ that is, ‘in defence’ of. In composition *pro* has generally the sense of ‘advancing,’ as *moveo*, ‘I move,’ *promoveo*, ‘I move forward;’ or of ‘substitution,’ as *curātor*, ‘a guardian,’ *procurator*, ‘a guardian for another;’ or ‘publicity,’ as *pono*, ‘to place,’ *propono*, ‘to place before,’ or ‘in the presence of others,’ ‘to propose.’

*Probabilis, is, e, adj.* 'probable,' 'likely to be true.'

*Procedo, dēre, ssi, ssum, 3.* (*pro* and *cedo*,) 'to go forward,' 'to proceed.'

*Proceritas, ātis, f.* 'length,' 'tallness,' 'height.'

*Procul. adv.* 'far,' 'afar,' 'at a distance.'

*Procurro, currere, curri, and cucurri, cursum, n.* (*pro* and *curro*, 'to run,') 'to run before,' 'to run out,' 'to stretch forth,' 'to extend.'

*Prodo, dēre dīdi, ditum, a.* (*pro* and *do*, 'to give,') 'to give out,' 'to disclose,' 'to publish,' 'to betray,' 'to relate.'

*Profiteor, iŭeri, essus sum, dep.* (*pro* and *fateor*, 'to confess,') 'to confess openly,' 'to say publicly,' 'to assert;' *profitēri sapientiam*, 'to profess wisdom.'

*Profūgus, a, um, adj.* (*pro* for *porro*, and *fugio*, 'to fly,') 'fleeing far,' 'fugitive;' as a noun, 'a fugitive,' 'an exile.'

*Progredior, ēdi, essus sum, dep.* (*pro* and *gradior*, 'to go,') 'to go forward,' 'to advance.'

*Prolatandus, a, um, part.* (*pro* and *ferro*) 'to be enlarged.'

*Promontorium, i, n.* (*promineo*, 'to stand out,') 'a promontory,' high land jutting into the sea.

*Promoveo, ovēre, ōvi, ōtum, n. and a.* (*pro* and *moveo*,) 'to move forward,' 'to advance,' 'to enlarge.'

*Propè, adv. and prep.* (comp. *propius, proximè*,) 'near,' 'near at hand.'

*Propinquus, a, um, adj.* (*propè*,) 'near,' 'related;' *propinqui*, 'relations.'

*Propior, or, us, adj. comp.* (super. *proximus*,) 'nearer.'

*Propontis, īdis, and īdos, f.* (*pro*, 'before,' and *Pontus*, 'the sea,' that is, 'the Euxine,') the small sea 'before' the Euxine in going from the Hellespont, now called the 'sea of Marmora.'

*Propriè, adv.* 'peculiarly,' 'properly.'

*Proprius, a, um, adj.* 'one's own,' 'personal,' 'private,' 'peculiar,' 'proper.'

*Propylæum, i, n.* (*pro*, and from the Greek *pule*, 'a gate,') 'the porch of a temple,' 'the entrance,' (consisting of magnificent rows of columns,) 'to the Arcropolis of ancient Athens,' which rivalled in beauty and dimensions the Parthenon itself.'

*Prosequor, qui, quutus, and cutus sum, dep.* (*pro* and *sequor*,) 'to follow,' 'to accompany,' 'to attend;' *prosequi honoribus*, 'to reward with honours.'

*Prospectus, ūs, m.* (*pro*, 'before,' *spicio*, 'to behold,') 'a looking forward,' 'a sight afar off,' 'a prospect.'

*Prosterno, ternēre, trāvi, trātum, a.* (*pro* and *sterno*, 'to strew,' 'to

scatter,') 'to dash to the ground,' 'to throw down,' 'to prostrate,' 'to overthrow.'

*Proŭero, terere, trivĩ, trĩtum*, a. (*pro* and *tero*, 'to bruise,') 'to tread under foot,' 'to trample upon,' 'to crush.'

*Provincia*, æ, f. (*pro*, 'at a distance,' and *vinco*, 'to conquer,') 'a conquered country governed by a Roman magistrate,' 'a province;,' hence, any distant country governed by a Roman officer; also, the 'government' of it; hence, any 'office,' 'business,' or 'employment.'

*Proximè*, adv. 'nearest to.' See *Prope*.

*Proxĩmus*, a, um, adj. (super. from *proprior*,) 'nearest,' 'next.'

*Psittacus*, i, m. 'a parrot.'

*Ptolemæus*, i, m. the name of several Egyptian kings.

*Publicè*, adv. 'by public authority,' 'at the public expense,' 'publicly.'

*Publicus*, a, um, adj. not 'public' in the sense in which we use the term, before the eyes of every body; but 'public,' or 'what happens in the name of the state,' or 'by command of the state,' or 'what belongs to the state.' So *ager publicus*, 'land belonging to the state;,' *bellum gerere publicè*, 'to carry on a war in the name of the state.' Also, 'universal,' 'common,' 'mean.'

*Puer, ěri*, m. 'a boy,' 'a servant.'

*Pugna*, æ, f. 'a fight,' 'a single combat,' 'a battle.'

*Pulcher, cra, crum*, adj. (comp. *ior, errĩmus*,) 'fair,' 'beautiful.'

*Punĩcus*, a, um, adj. 'Punic,' 'belonging to Carthage.'

*Purgo, are, avi, atum*, a. (for *purĩgo*, from *purus*, 'pure,') 'to make pure,' 'to purge,' 'to purify,' 'to cleanse;,' also, 'to clear one's self of a charge,' 'to excuse.'

*Purpura*, æ, f. 'the shell fish from which purple dye was produced,' 'purple.'

*Puteus*, i, m. 'a well.'

*Puto, are, avi, atum*, a. 'to lop, prune, or cut off' superfluous branches from trees; hence, 'to clear,' 'to adjust;,' and as this is done by reflection, hence, 'to consider,' 'to ponder,' 'to reflect,' 'to think.'

*Pyramis, ĩdis*, f. 'a pyramid.'

*Pyrenæi, orum*, m. plur. (*montes*,) 'the Pyrennees,' mountains separating France from Spain.

*Pyrrhus*, i, m. a king of Epirus, who waged an unsuccessful war with the Romans.

## Q.

Q, stands for 'Quintus.'

*Quadraginta*, num. adj. plur. ind. 'forty,'



*Quadrīga*, æ, f. generally used in the plural, *Quadrīgæ, ārum*, (probably for *quadrījugæ*, from *quatuor*, 'four,' and *jugum*, 'a yoke,') 'a team of four horses;' also, 'a car,' or 'chariot drawn by four horses abreast.'

*Quadrīgenti*, æ, a. num. adj. plur. 'four hundred.'

*Quadrūpes*, *pēdis*, adj. (*quatuor* and *pes*, 'a foot,') 'having four feet,' 'a quadruped.'

*Quæro*, *quærere*, *quæsīvi*, *quæsītum*, a. 'to seek,' 'to search,' 'to get by seeking,' 'to ask,' 'to enquire.' Imper. pass. *quæritur*, 'it is asked.'

*Quàm*, conj. and adv. 'how,' 'how much,' 'as much;' also, 'as,'—*tam—quàm*, 'so—as;' also, after comparatives, 'than,' *ille est melior quàm ejus frater*, 'he is better than his brother.'

*Quamquam*, or *quanquam*, conj. 'however,' 'how much soever,' 'although.'

*Quantò*, adv. 'how much;' *quantò magis*, 'the more.' Properly, it is an adjective from *quantus*, and is the ablative of excess. (See Gram. R. lxi. obs. 5.) *quanto magis*, 'by how much the more.'

*Quantus*, a, um, adj. 'how great.'

*Quantuslibet*, *talibet*, *tumlibet*, adj. (*quantus* and the imp. verb *libet*,) 'as great as you please,' 'how great so ever;' *in quantalibet multitudine*, 'in however great a crowd.'

*Quare*, adv. (*quâ re*,) 'for which reason,' 'on what account,' 'wherefore.'

*Quasi*, adv. (for *quamsi*,) 'as if,' 'as.'

*Quatriduum*, i, n. (*quatuor* and *dies*,) 'the space of four days.'

*Quatuor*, num. adj. ind. plur. 'four.'

*Que*, conj. 'and.'

*Queo*, *quære*, *quivi*, *quitum*, irr. 'to be able,' 'I can.'

*Quercus*, ūs, f. (of the 2d declension, also, in gen. plur. See Gram. p. 55.) 'an oak.'

*Qui*, *quæ*, *quod*, pro. relative, 'who, which, what.'

*Quî*, adv. or rather the ablative of *qui*, and used in all genders and numbers, 'how,' 'in what manner.' See Gram. p. 83.

*Quia*, conj. 'because.'

*Quidam*, *quædam*, *quoddam*, or *quiddam*, pro. 'a certain one,' 'one;' *quidam homines*, 'some men.' See *Aliquis*.

*Quidem*, adv. 'indeed,' 'truly,' 'at least.'

*Quin*, conj. 'but,' 'but that;' also, 'why not,' for *quî ne*.

*Quīndēcim*, num. adj. plur. ind. 'fifteen.'

*Quīnquagēni*, æ, a, num. adj. plur. 'every fifty,' 'fifty by fifty.'

*Quīnquaginta*, num. adj. plur. ind. 'fifty.'

*Quīnque*, num. adj. plur. ind. 'five.'

*Quis, quæ, quod*, or *quid*, pro. 'who,' 'what.'

*Quisquam, quæquam, quodquam*, or *quidquam*, or *quicquam*, pro. 'any one,' 'any thing.'

*Quivis, quævis, quodvis*, or *quidvis*, pron. (*qui* and *vis* from *volo*), 'any one you please,' 'whosoever,' 'whatsoever.'

*Quò*, adv. 'that,' 'to the end that,' 'whither.'

*Quòd*. conj. 'that,' 'because.'

*Quondam*, adv. 'sometime,' formerly.'

*Quoque*, conj. 'also.'

*Quod*, adj. ind. plur. 'how many.'

*Quum*, adv. 'when,' conj. 'since,' 'although.'

## R.

*Radius, i*, m. 'a rod,' or 'staff,' used in mensuration; also, 'a ray' or 'beam' of the sun, long and pointed like a rod.

*Radix, icis*, f. 'a root.' Syn. *Stirps*. *Radix* means simply 'the root;' *Stirps* denotes the 'root,' or 'stalk,' with the shoots springing from it. Metaphorically it denotes 'a family,' either parents or children.

*Ramus, i*, m. 'a branch,' 'a twig.'

*Rana, æ*, f. 'a frog.'

*Rarò*, adv. (properly the ablative of *rarus*, agreeing with *modo* understood,) 'rarely,' 'seldom.'

*Rarus, a, um*, adj. 'thin,' 'not close or thick,' 'scanty,' 'scarce,' 'rare.'

*Re*, an inseparable preposition; that is, it is never found alone, but is always incorporated with some word. Its significations are, 1st, 'back,' (for *retro*), as *recèdo*, 'to go back,' 'to recede.' 2d, 'again,' 'in return,' as *do*, 'to give,' *reddo*, 'to give back,' 'to return.' 3d, 'against,' as *pugno*, 'to fight,' *repugno*, 'to fight so as to give 'back' the blow received,' 'to fight against,' 'to make resistance.' 4th, 'again,' 'anew,' as *repuerasco*, 'to go back to childhood,' 'to become a child again;' *renòvo*, 'to renew,' 'to bring a thing back to its old state and make it new again.' But all these significations may be traced to the simple one of 'back.'

*Recèdo, dere, ssi, ssum*, n. (*re* and *cedo*, 'to go'), 'to go back,' 'to recede,' 'to yield,' 'to retire.'

*Recens, entis*, adj. 'new,' 'fresh,' 'lately made,' 'recent.' *Recens nati*, 'new-born children.' As an adverb, 'lately,' 'newly.'

*Recessus, ùs*, m. (*re* and *cedo*), 'a retiring,' 'a retreat,' also, 'a sequestered or retired place,' 'a retreat,' 'a secret recess,' 'a corner.'

*Recipio, ipère, èpi, eptum*, a. (*re* and *capio*, 'to take,') 'to take again,' 'to take back,' 'to receive,' 'to recover:' *recipère animam*, 'to recover

one's breath,' 'to recover one's spirits;' *recipĕre se*, 'to withdraw,' 'to come back,' 'to return.'

*Rectè*, (comp. *rectiùs*, super. *rectissimè*.) adv. (*rectus*, 'straight,') 'straightly,' 'in a straight line;' hence, 'rightly,' 'properly,' 'well.'

*Reddo, dĕre, dĭdi, dĭtum*, a. (*re* and *do*.) 'to give back,' 'to return,' 'to render,' 'to make;' also, 'to give an account of,' 'to tell,' 'to repeat:' *reddĕre verba*, 'to repeat words;' *reddĕre ratiōnem*, 'to give a reason;' *reddĕre anĭmam*, 'to give back one's breath,' that is, 'to die;' *reddĕre vota*, 'to pay one's vows.'

*Redeo, ĭre, ĭvi, and ĭi, ĭtum*, irr. n. (*re* and *eo*, 'to go,') 'to go back,' 'to return;' *redire ad se*, 'to come to one's self again.'

*Refĕro, ferre, tuli, lātum*, irr. a. (*re* and *fero*.) 'to bring back,' 'to return,' 'to restore.' *Referre gratiam*, 'to return thanks;' *referre victoriam*, 'to carry back,' or 'bear off,' or 'gain a victory;' *referre imaginem*, 'to take a likeness.'

*Regia, æ, f.* 'a palace,' properly an adjective and agrees with *domus*, 'a house,' understood.

*Regĭna, æ, f.* 'a queen.'

*Regio, ōnis, f.* 'a portion or tract of land,' 'a large tract of country,' 'a region,' 'a district.' See *Patria*.

*Regno, āre, āvi, ātum*, a. 'to reign,' 'to be king over,' 'to rule,' 'to govern.'

*Regnum, i, n.* 'a kingdom,' 'a government,' 'rule.'

*Regŭlus, i, m.* a Roman general in the time of the Punic war, who preferred to return to Carthage to meet death, rather than advise his countrymen to make a disadvantageous peace.

*Religio, ōnis, f.* 'fear,' in a religious sense, 'conscientious scruples,' 'a scrupulous fear of offending the gods,' 'profound reverence of the gods,' 'devotion,' 'piety,' 'religion.' Also, 'scrupulousness,' caused by the obligation of duty, 'exactness,' 'delicacy,' 'sincerity,' 'faith.'

*Relinquo, linquĕre, lĭqui, lictum*, a. (*re* and *linquo*.) 'to leave behind,' 'to leave,' 'to desert,' 'to forsake;' also, 'to relinquish,' 'to give up.'

*Relĭquus, a, um*, adj. 'remaining,' 'that which remains,' 'the rest.'

*Repentè*, adv. (*repens*, 'sudden,') 'suddenly,' 'unexpectedly.' Probably from the Greek *repo*, 'to verge,' 'to tend downwards;' for a body tending downwards does so 'all on a sudden,' or 'instantaneously,' as we see in a pair of scales.

*Reperio, erĭre, ĕri, ertum*, a. (*re* and *pario*.) 'to find out,' 'to discover,' 'to invent.'

*Reporto, āre, āvi, ātum*, a. 'to carry back,' 'to bring word back,' 'to relate;' *reportāre se*, 'to carry one's self back,' 'to return.'

*Requiro, rēre, sivi, situm*, a. (*re* and *quero*, 'to seek,') 'to seek again,' 'to look for,' 'to send after,' 'to inquire,' 'to demand.'

*Res, rei*, f. 'a thing,' 'affair,' 'fact,' 'deed,' 'a subject:' *res gestæ*, 'deeds achieved,' that is, 'actions,' 'exploits;' *res familiāris*, 'a subject of private concern,' 'domestic affairs;' hence, 'property.'

*Resimus, a, um*, adj. (*re* and the Greek *simos*, (*simus*), 'flat-nosed,') 'crooked,' 'bent back or upwards,' 'snouted.'

*Resolvo, rēre, vi, utum*, a. (*re* and *solvo*,) 'to untie,' 'to unloose,' 'to open,' 'to disclose,' 'to relax,' 'to melt;' hence, 'to enfeeble,' 'to enervate.'

*Restituo, uēre, ui, utum*, a. (*re* and *statuo*, 'to set up,' 'to raise,') 'to set up again,' 'to repair,' 'to rebuild,' 'to restore to its former condition.'

*Rex, regis*, m. 'a king.'

*Rhæti, ōrum*, m. plur. the inhabitants of Rhætia.

*Rhælēum, i*, n. a city of Phrygia.

*Rhenus, i*, m. 'the Rhine,' a celebrated river of Europe, which rises in the Alps, flows N. W. and empties into the North Sea.

*Rhinocēros, ōtis*, m. 'a rhinoceros.' From the Greek *rin*, 'the nose,' and *keras*, 'a horn,'—'an animal having a horn upon its nose.'

*Rhipæus, a, um*, adj. 'Rhipæan,' 'Scythian;' *Rhipæi montes*, mountains in the north of Scythia, very high, and covered with perpetual snow.

*Rhodānus, i*, m. 'the river Rhone,' which rises in the Alps, flows through lake Lemanus, and empties into the *Gallicus Sinus*, now the Gulf of Lyons.

*Rhodōpe, es*, f. a high mountain in Thrace. (Declined like *aloë*. See First Lessons, page 7.)

*Rhyndācus, i*, m. a river of Asia Minor, separating Mysia from Bithynia, and flowing into the Euxine.

*Rigeo, ēre, vi*, (no supine,) n. 'to be cold,' 'to be benumbed with cold.'

*Rigo, āre, āvi, ālum*, a. 'to water,' 'to wet,' 'to moisten,' 'to bedew.'

*Ripa, æ*, f. 'the bank of a river.'

*Rogus, i*, m. 'a funeral pile.'

*Roma, æ*, f. 'Rome,' the chief city of Italy, and anciently of the whole world; founded by Romulus, 753 years before Christ. It was built on seven hills, called *Mons Palatīnus*, (which was in the centre,) *Capitolīnus*, *Quirinālis*, (the extreme north,) *Viminālis*, *Esquilīnus*, *Cælius*, *Aventīnus*, (the extreme south.) On the Esquiline hill were the gardens and the splendid palace of Maecenas; on the Palatine was the celebrated Palatine library of Augustus. Here also was the residence of Romu-



lous and the Roman kings, of Augustus and the Roman emperors; whence *Palatium*, 'palace,' has ever since been applied to the residence of a monarch. On the Capitoline hill, were the Capitol and the Tarpean Rock, from which state criminals were thrown. The Aventine was the burial place of Remus; hence it was looked upon as a place of ill omen.

*Romānus*, *a, um*, adj. 'Roman.'

*Romānus*, *i. m.* 'a Roman.'

*Rostrum*, *i, n.* 'the beak of a bird,' 'the snout of a fish or beast;' also, 'the beak,' or 'prow' of a ship, which was in the shape of a bird's beak, and covered with brass. Also, 'a pulpit,' or 'tribunal' in the Roman Forum, where those stood who addressed the people, so called because it was adorned with the *beaks* of the ships taken from the enemy.

*Ruber*, *bra, brum*, adj. (comp. *rubrior*, super. *ruberrimus*,) 'red.'

*Rudis*, *is, e*, adj. 'in its natural state,' 'unwrought,' 'unformed,' 'rough,' 'rude,' 'new;' also, 'unskilled,' 'unpolished.'

*Rupes*, *is, f.* 'a rock.'

*Rursus*, adv. 'backward,' 'again;' for *retroversum*, 'turned back;' whence, *retorsum*, *rorsum*, *rursum*.

## S.

*Sacer*, *sacra, sacrum*, adj. (comparative not used, super. *sacerrimus*,) 'consecrated,' 'sacred,' 'holy,' 'divine.'

*Sacrificium*, *i, n.* 'a sacrifice.'

*Sæpè*, adv. (comp. *sæpiùs*, super. *sæpissimè*,) 'often.'

*Sævio*, *īre, īvi*, and *ii, ītum*, n. (*sævus*, 'cruel,') 'to rage,' 'to be fierce or cruel.'

*Sævitas*, *ātis, f.* 'cruelty,' 'fierceness,' 'barbarity.'

*Sævus*, *a, um*, adj. 'cruel,' 'severe,' 'rigorous,' 'barbarous.'

*Sagitta*, *æ, f.* 'a dart,' 'an arrow.'

*Salto*, *āre, āvi, ātum*, n. 'to dance.'

*Salūber*, and *Salubris*, *is, e*, adj. (comp. *salubrior*, super. *saluberrimus*,) 'healthful,' 'promoting health,' 'wholesome,' 'salubrious;' also, 'useful,' 'profitable.'

*Salubrītas*, *ātis, f.* 'wholesomeness,' 'healthfulness,' 'salubrity.'

*Sanguis*, *īnis, m.* 'blood.'

*Sapiens*, *entis*, adj. 'wise,' 'learned,' 'acute,' 'discreet.'

*Sapientia*, *æ, f.* 'wisdom.'

*Sardinia*, *æ, f.* a large island in the Mediterranean.

*Satis*, adv. 'enough,' 'sufficient.'

*Satur*, *ura, urum*, adj. (comp. *saturior*, super. wanting) 'full,' 'stuff-

ed,' 'well-fed;' also, 'bearing a full crop,' 'rich,' 'fruitful,' 'fertile;' also, 'well dyed,' 'saturated.'

*Saucio, iāre, iāvi, iātum*, 'to wound,' 'to hurt,' 'to cut.'

*Saxum, i, n.* 'a rock,' 'a crag,' 'a cliff;' also, 'a stone.'

*Scateo, ēre*, (perf. and sup. wanting,) *n.* 'to bubble,' or 'flow forth,' like water from a spring; hence, 'to overflow,' 'to abound.'

*Scamander, dri, m.* a river near Troy.

*Scaurus, i, m.* (*Marcus*), a noble Roman.

*Scheria, æ, f.* an ancient name of the island of Corfu.

*Scio, īre, īvi, ītum, a.* 'to know,' 'to understand,' 'to be aware of.'

See *Nosco*.

*Scopulus, i, m.* 'a high rock,' 'a cliff;' also, 'any large stone.'

*Scotia, æ, f.* 'Scotland.'

*Scribo, scribere, scripsi, scriptum, a.* 'to mark,' 'to write,' 'to delineate;' *scribere leges*, 'to draw up laws;' *scribere milites*, 'to enroll soldiers.'

*Scythæ, æ, m.* 'a Scythian,' an inhabitant of Scythia.

*Scythia, æ, f.* a nation in the north of Europe and Asia.

*Scythicus, a, um, adj.* 'Scythian.'

*Secum*, (ablative of *sui*, the prep. *cum*), 'with himself,' 'with herself,' 'with itself.'

*Secundus, a, um, adj.* (*sequor*, 'to follow,' and all its various meanings may easily be traced to this verb,) 'second,' that which 'follows' the first; 'helping,' 'assisting,' 'favourable,' as applied to things that 'follow' along with us, and coincide with our wishes, as *secundis ventis*, 'with favourable winds,' *secundo amni*, 'down the current;' so *secundæ res*, 'a state of prosperity,' in which the successive circumstances 'follow' one another, without interruption by any thing adverse.

*Sed, conj.* 'but.'

*Sedecim, num. adj. plur. ind.* 'sixteen.'

*Sedes, is, f.* (*sedeo*, 'to sit,') 'a seat,' 'a place to sit on;' also, 'a seat,' 'an abode,' 'a settlement:' *sedes regni*, 'the seat of government,' 'the residence of the court.'

*Segnis, is, e, adj.* (*se*, an inseparable preposition signifying 'privation,' and *ignis*, 'fire,') literally, 'without fire and ardour of mind;' hence, 'dull,' 'slothful,' 'cowardly.'

*Sejungo, jungere, junxi, junctum, a.* (*se*, 'separation,' and *jungo*, 'to join,') 'to disjoin,' 'to separate,' 'to divide.'

*Semel, adv.* 'once.'

*Semiramis, idis, f.* a warlike queen of Assyria.

*Semper, adv.* 'continually,' 'always.'

*Senectus, ūtis, f.* 'old age.'

*Sentio, īre, si, sum, a.* 'to discern by the senses,' 'to be sensible of,' 'to perceive,' 'to feel,' 'to observe;' also, 'to be of opinion,' 'to think.'

*Sepāro, āre, āvi, ātum, a.* (*se* and *paro*, 'to make,') 'to make separate,' 'to separate,' 'to divide.'

*Sepelio, pelīre, pelīvi, pultum, a.* 'to bury.'

*Sepes, is, f.* 'a hedge.'

*Septem, adj. num. plur. ind.* 'seven.'

*Septentrio, ōnis, m.* (*septem*, 'seven,' and *triōnes*, 'ploughing oxen,' so called from its resembling seven yoked oxen, 'the Seven-Ox.') 'the seven stars forming the constellation in the north part of the heavens,' called *Arctos*, 'the bear;' hence, 'the north pole,' 'the North.'

*Septies, num. adv.* 'seven times.'

*Septuaginta, num. adj. ind. plur.* 'seventy.'

*Sepulchrum, or crum, i, n.* 'a tomb,' 'a grave,' 'a sepulchre.'

*Sepultūra, æ, f.* 'burial.'

*Sequāna, æ, m.* 'the Seine,' a river of France.

*Sequor, qui, quutus, or cutus sum, dep.* 'to follow.'

*Sero, erēre, sevī, satum, a.* 'to sow,' 'to plant.'

*Serpens, entis, (serpo, 'to creep,')* 'a serpent,' 'a creeping thing.'

*Servītus, ūtis, f.* 'slavery.'

*Servo, āre, āvi, ātum, a.* 'to save,' 'to preserve,' 'to guard.'

*Sestōs, i, or ūs, f.* a town of Thrace on the Hellespont, opposite Abydos.

*Setīnus, a, um, adj.* 'belonging to Setia,' a city of Campania famous for its wines.

*Sex, num. adj. plur. ind.* 'six.'

*Sexaginta, num. adj. plur. ind.* 'sixty.'

*Si, conj.* 'if,' conditionally, *si quando*, 'if at any time.'

*Sic, adv.* 'so,' 'thus,' 'in such a manner.'

*Sicilia, æ, f.* 'Sicily,' a large island in the Mediterranean sea, south of Italy.

*Sicūlus, a, um, adj.* 'Sicilian.'

*Sidon, ōnis, f.* a city of Phœnicia.

*Significo, āre, āvi, ātum, a.* (*signum* and *facio*,) 'to make a sign,' 'to designate,' 'to mark,' 'to express,' 'to signify.'

*Signum, i, n.* 'a mark,' 'a sign,' 'a trace,' 'a vestige;' also, 'a figure,' 'a statue,' 'an image;' also, 'a seal,' 'a standard.'

*Silentium, ii, n.* 'silence.'

*Silva, or sylva, æ, f.* 'a forest.'

*Similis, is, e, adj.* (*similior, simillimus,*) 'like,' 'similar.'

*Simplex, icis, adj.* (*sine* and *plico*, 'to fold;') literally, 'without a fold,') 'simple,' 'single,' 'plain.'

*Simōis, entos, m.* a river flowing near Troy.

*Simul, adv.* 'at the same time,' 'at once,' 'together,' 'as soon as.'

*Sine, prep.* (imperative of the verb *sino*, 'to let alone,') signifies, 'privation,' or 'without;'  
*sine sede*, 'without a settled abode.'

*Singulāris, is, e, adj.* 'one only,' 'single,' 'singular;'  
hence, 'distinguished.'

*Singŭlī, æ, a, distributive adj. plur.* 'each,' 'one by one,' 'one.' Observe carefully the difference between the Cardinal and the Distributive adjectives: *dedit nobis DENOS libros*, means 'he gave us *each* ten books;'  
*dedit nobis DECEM libros*, 'he gave us *together* ten books.'

*Sinus, ūs, m.* 'a bosom,' 'a cup;'  
also, any 'cavity,' or 'winding,' as a 'bay,' 'a creek.'

*Sitis, is, f.* 'thirst.'

*Situs, a, um, part. of sino*, 'placed,' 'set,' 'situated,' 'permitted.'

*Sive, conj.* 'or,' 'or if,' 'whether.'

*Sociētas, ātis, f.* 'union,' 'fellowship,' 'company,' 'society.'

*Sol, solis, m.* 'the sun.'

*Soleo, ēre, ūtus sum, neut. pass.* (Gram. p. 148,) 'to be wont,' 'to be accustomed.'

*Solidus, a, um, adj.* 'whole,' 'solid,' 'entire,' 'massive.'

*Solitūdo, inis, f.* 'a solitary place,' 'a desert;'  
hence, 'solitude,' 'retirement.'

*Sollers, ertis, adj.* 'ingenious,' 'dexterous,' 'inventive,' 'shrewd,' 'quick.'

*Solstitium, i, n.* (*sol* and *sto*, 'to stand,') 'the standing still of the sun,' 'the solstice;'  
the Summer solstice is the longest day in the year; the Winter solstice the shortest.

*Solum, i, n.* 'the ground,' 'the earth,' 'the soil;'  
'the basis or foundation of any thing.'

*Solūm, adv.* 'alone,' 'only.'

*Solus, a, um, adj.* 'alone,' 'unaccompanied;'  
also, 'lonely,' 'solitary.'

*Solvo, solvĕre, solvi, solūtum, a.* 'to loose,' 'to unbind,' 'to dissolve,' 'to melt;'  
also, 'to solve,' 'to explain,' 'to unravel.'

*Somnus, i, m.* 'sleep.'

*Sonĭtus, ūs, m.* 'a sound,' 'a noise,' 'a clamour.'

*Sparta, æ, f.* 'Sparta,' or 'Lacedæmon,' the capital of Laconia, situated on the river Eurotas.

*Spartānus, i, m.* 'a Spartan man.'



*Spartum*, *i*, n. a kind of 'Spanish broom,' from the twigs and bark of which various articles are made, such as mats, carpets, baskets and ropes.

*Spatium*, *i*, n. (from the Greek *spadion*, Eolic for *stadion*,) literally, 'a race ground;' 'a place to walk in;' any place of extent, 'space,' 'room.'

*Specto*, *āre*, *āvī*, *ātum*, a. 'to gaze upon,' 'to view,' 'to behold.' See *Adspicio*.

*Specus*, *ūs*, m. f. and n. 'a den,' 'a cave.'

*Spehunca*, *æ*, f. 'a cavern,' 'a grotto,' generally has reference to 'cavities made in rocks,' whereas, *specus* may mean any 'hole dug in the earth.'

*Sphinx*, or *Sphynx*, *Sphynxis*, f. 'the Sphynx,' a fabled monster near Thebes, having the head and hands of a girl, the body of a dog, the wings of a bird, the claws of a lion, the tail of a dragon, and a human voice.

*Spina*, *æ*, f. 'a thorn,' 'a prickle,' 'a sting.'

*Spiritus*, *ūs*, m. 'a breath of air,' 'a breeze;' hence, 'the air we draw in,' 'the breath,' 'respiration.'

*Splendeo*, *ēre*, *ui*, (sup. wanting,) n. 'to shine,' 'to glitter.'

*Splendidus*, *a*, *um*, adj. 'bright,' 'shining,' 'sheeny,' 'splendid.'

*Spontis*, gen. *sponte*, abl. (see Gram. top of p. 60.) f. 'of one's own free will,' 'spontaneously.'

*Stabulum*, *i*, n. (*sto*, 'to stand,') 'a stall,' 'a stable,' a place where cattle stand.

*Stadium*, *i*, n. 'the stadium,' a place where they contended in wrestling and in the race; 'a race ground;' also, 'a measure of 125 paces.'

*Stannum*, *i*, n. 'tin.'

*Statio*, *ōnis*, f. (*sto*, 'to stand,') 'the act of standing,' 'a place of standing,' 'a station,' 'a post;' *statio navium*, 'anchoring ground.'

*Statua*, *æ*, f. 'a statue.'

*Statuo*, *uēre*, *ui*, *ūtum*, a. (*sto*,) 'to make to stand up,' 'to set up,' 'to raise:' also, 'to make stand still,' 'to stop;' also, 'to hold fixed in one's mind,' 'to resolve,' 'to determine,' 'to decide.'

*Status*, *a*, *um*, adj. fixed,' 'settled,' 'stated,' 'determined.'

*Sterilis*, *is*, *e*, adj. 'barren,' 'sterile,' 'unfruitful.'

*Sterto*, *ēre*, *ui*, (no supine,) n. 'to snore.'

*Sto*, *stāre*, *stēti*, *stātum*, n. 'to stand,' 'to stand erect,' 'to stand still.'

*Stoliditas*, *ātis*, f. 'folly,' 'stupidity,' 'blockishness,' 'stolidity.'

*Struo*, *uēre*, *uxi*, *uctum*, a. 'to pile up,' 'to heap:' 'to raise up,' 'to build,' 'to construct;'—'to build up scheme,' 'to plot:' *struere insidias*, 'to lay snares.'

*Struthiocamēlus*, *i*, m. ‘an ostrich,’ a bird of great size and swiftness, inhabiting deserts. So called from the Greek *strouthos*, (*struthio*,) ‘a sparrow,’ and *camēlus*, ‘a camel,’ from its immense size.

*Strymon*, *ōnis*, m. ‘a river between Macedonia and Thrace.’

*Studeo*, *ēre*, *ui*, (sup. not used,) n. ‘to attend to,’ ‘to apply the mind to,’ ‘to pursue;’ also, ‘to side with,’ ‘to favour.’

*Studiōse*, adv. ‘heedfully,’ ‘diligently,’ ‘studiously,’ ‘earnestly.’

*Stupeo*, *ēre*, *ui*, (no sup.) n. ‘to be stupid, torpid, or motionless;’ thence applied to the mind, ‘to be stupified,’ ‘to be amazed,’ ‘to be astonished.’

*Sub*, prep. ‘under,’ ‘near to,’ ‘at,’ ‘about.’ The meanings of *sub* in composition principally refer to its meaning of ‘under.’ First, it often diminishes the signification of the word with which it is compounded, and in adjectives corresponds to our termination ‘ish,’ as *rufus*, ‘red,’ *sub-rufus*, ‘reddish,’ somewhat red, a little ‘under’ red; *candidus*, ‘white,’ *subcandidus*, ‘whitish;’ *timeo*, ‘to fear,’ *subtimeo*, ‘to fear a little;’ *rideo*, ‘to laugh,’ *subrideo*, ‘to smile.’ Second, it denotes ‘secrecy,’ as *duco*, ‘to lead,’ *subdūco*, ‘to withdraw privily;’ *rapio*, ‘to snatch,’ *sub-rapio*, ‘to take secretly,’ ‘to steal.’ Third, ‘inferiority,’ as *divisio*, ‘a division,’ *subdivisio*, ‘subdivision.’ Fourth, ‘proximity,’ ‘nearness,’ as *subire montem*, ‘to go to the foot of the mountain.’

*Subīgo*, *igēre*, *ēgi*, *actum*, a. (*sub* and *ago*,) ‘to bring under,’ ‘to subdue,’ ‘to subject.’

*Sublātus*, *a*, *um*, part. (see *tollo*,) ‘lifted up,’ ‘raised;’ also, ‘removed,’ ‘taken away.’

*Substitutio*, *uēre*, *ui*, *ūtum*, a. (*sub* and *statuo*,) ‘to place under,’ ‘to put in one’s place,’ ‘to substitute.’

*Subterraneus*, *a*, *um*, adj. (*sub* and *terra*,) ‘under the earth,’ ‘subterranean.’

*Successor*, *ōris*, m. (*sub* and *cedo*,) ‘one who takes the place of another,’ ‘a successor.’

*Succus*, *i*, m. ‘juice.’

*Suffragium*, *i*, n. ‘a vote,’ ‘a suffrage.’

*Sui*, pron. gen. ‘of himself,’ ‘of herself,’ ‘of itself.’

*Sum*, *esse*, *fui*, irr. n. ‘to be,’ ‘to serve for;’ *esse terrōri*, ‘to be for a terrour,’ ‘to excite terrour.’

*Summus*, *a*, *um*, adj. (see *supērus*,) ‘the highest,’ ‘greatest;’ *in summâ aquâ*, ‘on the highest part of the water;’ that is, ‘on the surface of the water.’

*Sumo*, *sumēre*, *sumpsi*, or *sumsi*, *sumptum*, or *sumtum*, a. ‘to take up,’ ‘to take in hand,’ ‘to take;’—‘to take for granted,’ ‘to assume.’

*Super*, prep. ‘upon,’ ‘above,’ ‘more than,’ ‘besides,’ ‘in addition to,’

‘over.’ In composition it signifies something above or upon, as *struo*, ‘to build,’ *superstruo*, ‘to build above,’ or ‘upon;’ *gradior*, ‘to go,’ *supergradior*, ‘to go beyond,’ ‘to surpass;’ *abundo*, ‘to abound,’ *superabundo*, ‘to be superabundant,’ or ‘excessive.’

*Superbus*, *a, um*, adj. ‘proud,’ ‘haughty,’ ‘distinguished.’ A name of Tarquin the seventh king of Rome—*Tarquinius Superbus*, ‘Tarquin the Proud.’

*Superjacio*, *jacere, jēci, jactum*, *a.* (*super* and *jacio*,) ‘to throw over,’ ‘to shoot over,’ ‘to lay upon.’

*Supero*, *āre, āvi, ātum*, *a.* (*super*,) ‘to be above others,’ ‘to surpass,’ ‘to excel,’ ‘to exceed.’

*Superstitiōus*, *a, um*, adj. ‘superstitious.’ From *superstitio*, ‘superstition,’ ‘false worship,’ ‘a groundless fear of the gods,’ ‘which is compounded of *super* and *sto*, ‘to stand alone,’ ‘to exceed,’ as superstition is a worship which ‘exceeds’ the due bounds.

*Superus*, *a, um*, adj. (comp. *superior*, *suprēmus*, or *summus*,) ‘above,’ ‘high.’

*Supervolo*, *āre āvi ātum*, *n.* (*super* and *velo*,) ‘to fly over.’

*Supplex*, *īcis*, adj. ‘suppliant,’ ‘submissive;’ from *sub*, ‘under,’ and *plico*, ‘to bend,’ or ‘fold,’—‘humbly begging for any thing with the body bent,’ or ‘on one’s knees.’

*Supra*, prep. and adv. ‘above,’ ‘more than,’ ‘before.’

*Suspendo*, *dēre, di, sum*, *a.* (*sub* and *pendo*,) ‘to hang,’ ‘to hang up,’ ‘to suspend.’ *Suspensus*, part. ‘suspended,’ ‘supported,’ ‘elevated,’ ‘lofty.’

*Sustineo*, *inēre, inui, entum*, *a.* (*sub* and *teneo*, ‘to bear,’ ‘to support,’ ‘to sustain.’

*Suus*, *a, um*, from ‘his,’ ‘hers,’ ‘its,’ ‘theirs.’

*Syracusæ*, *ārum*, *f.* plur. ‘Syracuse,’ ‘the chief city of Sicily.

*Syria*, *æ*, a large and fertile country of Asia, on the eastern shore of the Mediterranean.

## T.

*Tabūla*, *æ, f.* ‘a board,’ ‘a plank;’ hence, ‘a table;’ hence, ‘a tablet’ covered with wax for writing on; *picta tabūla*, ‘a picture.’

*Tædet*, *tædebat*, *tædui*, and *tæsum est*, oftener *pertæsum est*, imper. ‘it irks,’ ‘it wearies.’ *Tædet me vitæ*, ‘I am weary of life.’

*Tanārus*, *i, m.* plur. *a*, *ōrum*, *n.* a promontory in the south of Greece.

*Tam*, adv. ‘so,’ ‘so much,’ ‘as.’ *Tam diu*, ‘as long as.’

*Tamen*, conj. ‘yet,’ ‘notwithstanding,’ ‘still.’

*Tanāis*, *is, m.* a celebrated river, now the Don, dividing Europe and Asia.

*Tanquam*, or *tamquam*, adv. 'as well as,' 'as,' 'as if.'

*Tantò*, adv. 'by so much,' 'so much.'

*Tantum*, adv. 'only,' 'so much.'

*Tantus*, *a*, *um*, adj. 'so great,' 'such,' 'so much.' *Tanti*, (gen. of price,) 'for so much;' *tanti est*, 'it is of great importance,' 'it is worth the pains.'

*Tardè*, adv. (comp. *tardiùs*, super. *tardissimè*), 'slowly.'

*Tarentum*, *i*, n. a city in the south of Italy.

*Tauricus*, *a*, *um*, adj. 'Taurician;' *Taurica Chersonesus*, a large peninsula at the north of the Euxine, between the Euxine (Black) sea, and the Palus Mæotis; (sea of Azoph:) it is now called 'the Crimea.'

*Taurus*, *i*, m. 'a bull.'

*Taygētus*, *i*, m. *a*, *orum*, n. plur. a mountain of Laconia, sacred to Bacchus.

*Teges*, *ētis*, f. 'a mat,' or 'rug,' made of sedge. From *tego*, 'to cover.'

*Tego*, *tegēre*, *texi*, *tectum*, a. 'to cover' for the purpose of protection, 'to defend;' 'to cover' for the purpose of concealment, 'to hide,' 'to conceal.'

*Telum*, *i*, n. 'a missile weapon,' 'a dart,' 'an arrow;' also used for arms employed in close combat, 'a sword,' 'a dagger.'

*Temèrè*, adv. 'inconsiderately,' 'rashly,' also, 'carelessly,' 'here and there,' 'at random.'

*Tempe*, n. plur. a beautiful and celebrated vale in Thessaly, through which the river Peneus flows. See Gram. p. 60, 4th class.

*Temperies*, *iēi*, f. (*tempĕro*, 'to mix things in due proportion,') 'a mixture of different things in due proportion,' 'a tempering;' also, 'temperateness,' 'mildness.'

*Tempestas*, *ātis*, f. 'time,' 'season;' hence, 'the time of the year;' hence, 'the state of the weather at a given time;' hence, 'bad weather,' 'a storm,' 'a tempest.'

*Templum*, *i*, n. (from the Greek *temo*, 'to cut,' whence *temulum*, *templum*, and for softness, *templum*), 'a portion of the heavens cut off,' or marked out by the augurs,' 'a portion of ground marked out for a temple; hence, 'a temple.' See *Delubrum*.

*Tempus*, *ōris*, n. 'time,' 'space of time,' 'season,' 'occasion,' 'opportunity;' *ad tempus*, 'at the time appointed;' *ex tempore*, 'on the instant,' 'without premeditation.'

*Teneo*, *ēre*, *uī*, *tum*, a. 'to hold,' 'to occupy,' 'to possess,' 'to retain,' *tenēre cursum*, 'to steer one's course.'

*Tentyritæ ārum*, m. plur. the inhabitants of Tentyra, a city of Egypt, on the Nile.



*Tepesco, escēre*, (no perf. or sup.) incept. 'to grow warm,' 'to become tepid.'

*Ter*, num. adv. 'thrice.'

*Tergum*, *i*, n. 'the back;' *a tergo*, 'from behind;' *ad terga*, 'behind.'

*Termīno, āre, āvi, ātum*, a. (*termīnus*, 'a boundary,') 'to bound,' 'to limit,' 'to terminate,' 'to end,' 'to finish.'

*Termīnus*, *i*, m. 'a boundary,' 'a limit,' 'an end.'

*Terni*, *æ, a*, a. distrib. adj. 'every three,' 'three each,' 'three by three.'

*Terra*, *æ, f*. 'the earth,' 'a land,' 'territory.'

*Terreo, ēre, ui, ūtum*, a. 'to frighten,' 'to terrify.'

*Terrester*, or *terrestris*, *is, e*, adj. 'terrestrial,' 'earthly.'

*Tertius*, *a, um*, adj. 'the third.'

*Testa*, *æ, f*. 'an earthen vessel,' 'a brick or tile;' also, 'the shell' of a fish, being hard as a 'tile.'

*Testudo, īnis*, f. 'a tortoise;' also, 'a shell,' or 'crust;' also, 'a lyre,' as the first lyre was said to have been made by straining strings over the shell of a tortoise. The *testudo*, in military phrase consisted of the shields of the soldiers lapped one over another above their heads, so as to form a shell or covering in making an attack.

*Texo, texēre, texui, textum*, a. 'to weave,' 'to interweave,' 'to braid;' hence, 'to put together' generally, 'to build.'

*Thalāmus*, *i*, m. 'a chamber,' 'a bed-chamber.'

*Thasus*, *i*, f. a small island on the coast of Thrace.

*Theātrum*, *i*, n. 'a theatre.'

*Thebæ, ārum*, f. plur. 'Thebes,' a city of Bœotia, in Greece.

*Themistōcles*, *is*, m. a celebrated Athenian general.

*Thermōdon, ontis*, m. a river of Pontus, in Asia Minor, flowing into the Euxine sea.

*Thessalia*, *æ, f*. 'Thessaly,' a country of Greece.

*Thessālus*, *a, um*, adj. 'Thessalian,' belonging to Thessaly.

*Thracia*, *æ*, 'Thrace,' a large country in the north eastern part of Greece.

*Thracius*, *a, um*, adj. 'Thracian,' belonging to Thrace.

*Thus, ūris*, n. 'frankincense,' a kind of gum which distils from incisions made in a tree in India and Arabia.

*Tiber*, and *Tibēris*, *is*, m. a celebrated river in Italy, rising in the Apennines, and flowing south, into the *Mare Tyrrhenum*. It was navigable for vessels of considerable size as far as Rome, and for small boats within a short distance from its source. Its ancient name was *Albula*.

*Tinnātus, ūs*, m. 'a tinkling.'

*Tolēro, āre, āvi, ātum*, a. 'to bear,' 'to support,' 'to endure,' 'to suffer.'

*Tollo, tollēre, sustūli, sublātum*, a. 'to lift up,' 'to take up;' 'to take up and take away,' 'to do away with.'

*Tormentum*, i, n. (for *torquimentum*, or *torsimentum*, from *torqueo*, 'to twirl,' 'to twist,') a warlike machine for hurling stones, darts, &c. so called because it projected the missiles by means of a large rope drawn tight and 'twisted,' (*tortus*.) Also, 'the punishment of the rack,' 'torture,' and 'the machine of torture:' hence any 'torture,' or 'violent pain,' and hence our English word 'torment.'

*Tot*, adj. ind. 'so many.'

*Totīdem*, adj. ind. 'just as many.'

*Totus*, a, um, gen. *totius*, adj. 'whole,' 'entire.' See *Omnis*.

*Tractus*, ūs, m. (*traho*, 'to draw,') 'a drawing,' or 'dragging,' applied to the train of a serpent drawing on its length of body; hence, 'any thing drawn out long,' 'a protraction;' hence, 'any spot of ground of long or wide extent,' 'a spot,' 'a place,' 'a tract,' 'a region,' 'a country.'

*Trado, dēre, dīdi, dītum*, a. (*trans*, (which see,) and *do*, 'to give,') 'to give over,' 'to consign;' 'to deliver' an account, that is, 'to relate;' 'to deliver' instruction, that is, 'to teach.'

*Traho, trahēre, traxi, tractum*, a. 'to draw,' 'to drag,' 'to draw out;' that is, 'to protract.'

*Trames, ītis*, m. (from *trameo*; that is, *trans* and *meo*, 'to go over,' 'to cross over,') 'a cross-way,' 'a by-path,' 'a path,' 'a way.'

*Trans*, prep. 'over,' 'across,' 'beyond,' 'on the other side.' In composition it has the same signification as when alone, as *eo*, 'to go,' *transeo*, 'to go over;' *no*, 'to swim,' *trano*, 'to swim over.'

*Transfero, ferre, tūli, lātum*, a. (*trans* and *fero*,) 'to carry over' from one place to another,' 'to transfer;' *transferre se ad aliquem*, 'to go over to any one.'

*Transīgo, igēre, ēgi, actum*, a. (*trans*, 'through,' and *ago*,) 'to drive right through;' that is, 'to complete,' 'to finish,' 'to transact:' *trans-igēre vitam*, 'to spend one's life.'

*Transitūrus*, a, um, part. (*transeo*, *īre*, *īvi*, and *ii*, *ītum*,) 'about to pass over.'

*Transvēho, vehēre, vexi, vectum*, a. (*trans* and *veho*,) 'to carry over,' 'to convey.'

*Trecenti*, æ, a, num. adj. plur. 'three hundred.'

*Tres, tres, tria*, num. adj. plur. 'three.'

*Trevīri, orum*, m. plur. a city and people of Belgium, in Gaul.

*Triangulāris, is, e*, adj. (*tres* and *angūlus*, 'a corner,') 'triangular,' 'triangled.'

*Tribuo, ūere, ui, ūtum, a.* ‘to assign,’ ‘to bestow,’ ‘to attribute,’ ‘to give:’ probably from *tribus*, ‘a tribe,’ being formerly said of those things that were given to the people (*a tribubus*) ‘by tribes.’

*Triennium, ii, n.* (*tres* and *annus*,) ‘a space of three years.’

*Triginta, num. adj. plur. ind.* ‘thirty.’

*Trinacria, æ, f.* (from the Greek *treis*, ‘three,’ and *akrai*, ‘promontories,’) one of the names of the island of Sicily, so called from its ‘three promontories;’ *Pelōrum* at the east, *Pachynum* at the south, and *Lilybæum* at the west.

*Triumphālis, is, e, adj.* ‘triumphal.’

*Triumvir, vīri, m.* (*tres* and *vir*,) ‘one of three men’ jointly employed to execute any office, ‘a triumvir.’

*Troas, adis, and ados, f.* (see Gram. p. 53,) a country of Asia Minor.

*Trochilus, i, m.* ‘a wren.’

*Troglodytæ, ārum, com. plur.* (from the Greek *troglē* ‘a cavern,’ and *duo*, ‘to go down into,’ ‘to descend,’) a people of Africa, along the southern part of the Red Sea, who dwelt in caves.

*Troja, æ, f.* ‘Troy,’ a celebrated city of Asia Minor, besieged ten years by the Greeks, and at last taken by stratagem. See Classical Dictionary.

*Tuber, ěris, n.* (*tumeo*, ‘to swell;’ whence, *tumiber, tuber*,) ‘a swelling,’ ‘a knob,’ ‘a bunch,’ ‘a hard excrescence:’ Camels have *bina tubera*, ‘two bunches each’ on the back.

*Tueor, tuēri, tuētus and tutus sum, dep.* ‘to look at steadfastly,’ ‘to gaze upon;’ hence, ‘to look to’ for the purpose of watching,’ ‘to watch over,’ ‘to guard,’ ‘to defend,’ ‘to protect.’

*Tugurium, i, n.* (*tego*, ‘to cover,’) ‘a cottage,’ ‘a hut.’

*Tum, adv.* ‘then,’ ‘as;’—*tum—tum*, ‘both—and;’ *tum demum*, ‘then at length,’ ‘then was it that.’

*Tumulus, i, m.* (*tumeo*, ‘to swell,’ ‘to rise up,’) ‘a little hill,’ ‘a mound,’ ‘a tomb.’

*Turbo, āre, āvi, ātum, a.* ‘to disturb,’ ‘to confound,’ ‘to throw into confusion.’

*Turris, is, f.* ‘a tower.’

*Tusculus, a, um, adj.* ‘Tuscan,’ ‘belonging to Tuscany.’

*Tutus, a, um, adj.* (*tueor*, which see,) ‘guarded,’ ‘kept safe,’ ‘safe.’

*Tyrius, a, um, adj.* ‘Tyrian,’ *Tyrii*, ‘Tyrians,’ inhabitants of Tyre.

*Tyrrhēnus, a, um, adj.* ‘Tuscan,’ belonging to Tuscany. *Tyrrhēnum mare*, ‘the Tuscan sea.’

*Tyrus, i, f.* a celebrated city of Phœnicia, Asia.

## U.

*Ubertas, ātis*, f. 'fertility,' 'fruitfulness,' 'richness.'

*Ubi*, adv. 'where,' 'when,' 'as soon as.'

*Ullus, a, um*, gen. *ullius*, 'any,' 'any one.'

*Ultimus, a, um*, adj. super. (*pos.* not used; comp. *ulterior*, 'farther,') 'last,' 'farthest.'

*Ultra*, prep. 'beyond,' 'farther;' adv. 'besides,' 'moreover,' 'further.'

*Ulysses, is*, m. the king of Ithaca, a prudent and valiant warrior at the seige of Troy.

*Unde*, adv. 'whence.'

*Undeviginti*, num. adv. ind. plur. (*unus de viginti*, 'one from twenty,') 'nineteen.'

*Undique*, adv. 'on all sides.'

*Unguis, is*, m. 'a nail,' 'a claw,' 'a talon.'

*Ungŭla, æ*, f. 'a hoof;' also, 'a claw,' 'a talon.'

*Unio, ōnis*, m. 'the number one,' 'unity;' also, 'a pearl,' so called, as is said, because there are never two alike found in the same shell, and consequently each preserves its (*unio*,) 'unity.'

*Universus, a, um*, adj. (*unum* and *versus*, from *verto*, 'to turn,') 'all together,' 'entirely all.' See *Omnis*.

*Unquam*, adv. 'ever;' *nec unquam*, 'and never.'

*Unus, una, unum*, num. adj. 'one,' 'alone.'

*Unusquisque, unaquæque, unumquodque* or *unumquidque*, adj. 'each one.' See Gram. p. 87.

*Urbs, urbis*, f. 'a city,' 'the chief city,' (Rome.) See *Civitas*.

*Usque*, adv. 'till,' 'until;' *usque ad*, 'even to.'

*Usus, ūs*, m. 'use,' 'custom.'

*Ut*, conj. 'that,' 'in order that,' 'so that,' 'as,' 'like as.'

*Uterque, utraque, utrumque*, adj. 'both,' 'each of the two.'

*Utica, æ*, f. a city of Africa on the coast of the Mediterranean.

*Utor, uti, usus sum*, dep. 'to make use of,' 'to use.'

*Uva, æ*, f. 'a grape;' *uva passa*, 'a dried grape,' 'a raisin.'

*Uxor, ōris*, f. 'a wife.'

## V.

*Vadōsus, a, um*, adj. 'fordable,' 'shallow.'

*Vadum, i*, n. 'a ford,' 'a shallow.'

*Valeo, ēre, ui*, (*sup.* not used,) n. 'to be in sound health,' 'to be strong,' 'to have power,' 'to avail.' *Vale*, imper. 'farewell;' literally, 'be in good health.'

*Vallis, is*, f. 'a valley.'



*Vastus*, *a*, *um*, adj. 'vast,' 'ample,' 'wide,' 'great.'

*Ve*, conj. 'or.'

*Vehementer*, adv. (comp. *iùs*, *issimè*,) 'vehemently,' 'violently,' 'very;' *vehementius*, 'too much.'

*Veho*, *vehère*, *vexi*, *vectum*, *a*. 'to carry,' 'to convey,' 'to draw.'

*Vel*, conj. 'or,' 'also,' 'even,' *vel lecta*, 'even if only read:' *vel—vel*, 'either—or.'

*Vellus*, *ëris*, *n*. 'wool,' 'fleece,' wool, with the hair on; hence, the hair of any animal with the hide.

*Velum*, *i*, *n*. 'a sail.'

*Velut*, and *veluti*, adv. 'as,' 'as if.'

*Venenatus*, *a*, *um*, adj. (*venënum*, 'poison,') 'tinctured with poison,' 'poisoned,' 'poisonous.'

*Veneo*, *ïre*, *ivi*, or *ii*, *ïlum*, and *venum*, *n*. irreg. 'to be exposed to sale,' 'to be sold.'

*Venëtus*, *i*, *m*. a lake on the eastern borders of Gaul, (called also *lacus Brigantënus*,) through which the Rhine flows, to 'lake Constance.'

*Venio*, *ïre*, *vëni*, *ventum*, *n*. 'to come,' 'to go.'

*Venter*, *tris*, *m*. 'the belly.'

*Ventus*, *i*, *m*. 'the wind.'

*Verber*, *ëris*, *n*. 'a scourge,' 'a whip,' 'a rod;' hence, 'a beating with them,' 'a blow,' 'a stroke.'

*Verbëro*, *äre*, *ävi*, *ätum*, *a*. 'to beat,' 'to strike,' 'to scourge.'

*Verè*, adv. 'truly,' 'verily.'

*Vergo*, *ëre*, (no pret. or sup.) 'to incline,' 'to tend to,' 'to verge towards.'

*Verisimilis*, *is*, *e*, adj. (*verus*, 'true,' and *similis*, 'like,') 'like the truth,' 'likely,' 'credible,' 'probable.'

*Versus*, prep. 'towards.'

*Vertex*, *ïcis*, *m*. (*verto*, 'to turn,') 'one of the poles,' as about them the heavens are said to turn; hence, 'the top or crown of the head.' See *Apex*.

*Verto*, *ïëre*, *ti*, *sum*, *a*. 'to turn,' 'to change.'

*Verùm*, conj. 'yes,' 'truly,' 'even so;' also, 'but however,' 'but truly,' 'but indeed.'

*Vescor*, *vesci*, dep. 'to live upon,' 'to subsist on,' 'to eat,' 'to devour.'

*Vestigium*, *ii*, *n*. 'a footstep.'

*Vestio*, *ïre*, *ïvi*, *ïlum*, *a*. 'to clothe,' 'to cover;' *veste tegëre*, 'to cover with a garment.'

*Vestis*, *is*, *f*. 'a garment.'

*Vesŭlus, i, m.* a high mountain at the south of the Cottian Alps, celebrated as giving rise to the river Po.

*Veterānus, a, um, adj.* (*vetus*,) ‘old,’ ‘veteran;’ *veterani milites*, ‘veteran soldiers.’

*Vetustus, a, um, adj.* ‘old,’ ‘ancient,’ ‘antique.’

*Vicēni, æ, a, num. adj. plur.* ‘twenty by twenty,’ ‘twenty each,’ ‘every twenty,’ ‘twenty.’

*Vicinŭtas, ātis, f.* ‘neighbourhood,’ ‘vicinity.’

*Vicŭnus, a, um, adj.* (*vicus*, ‘a street,’) ‘neighbouring,’ ‘near,’ ‘adjoining;’ as being of the same village or street as another.

*Vicis, gen. f.* (see Gram. p. 60, 5th class of nouns,) ‘a turn,’ ‘a change,’ ‘a reverse,’ ‘a place;’ *per vices*, ‘alternately.’

*Victĭma, æ, f.* ‘a victim,’ ‘a sacrifice;’ *humanæ victĭmæ*, ‘human sacrifices.’

*Victoria, æ, f.* ‘a victory.’

*Video, ēre, di, sum, a.* ‘to see,’ ‘to behold.’ See *Adspiceo: videor*, ‘to seem;’ *vidētur mihi*, ‘it seems to me,’ ‘methinks.’

*Viginti, num. adj. plur. ind.* ‘twenty.’

*Villa, æ, f.* ‘a country seat,’ ‘a villa.’

*Vinco, vincēre, vĭci, victum, a.* ‘to conquer,’ ‘to surpass,’ ‘to prevail.’

*Vinctus, a, um, part.* (*vincio, vincēre, vinxi, vinctum*, ‘to bind,’) ‘bound,’ ‘fastened.’

*Vincŭlum, i, n.* (*vincio*, ‘to bind,’) ‘a chain;’ *in vincŭla conjicēre*, ‘to throw into prison.’

*Vinum, i, n.* ‘wine.’

*Vir, viri, m.* ‘a man,’ in opposition to a woman; ‘a husband,’ in opposition to a wife. See *Homo*.

*Vireo, ēre, ui, n.* (no sup.) ‘to be green,’ ‘to be verdant,’ ‘to flourish.’

*Virgo, ĩnis, f.* ‘a virgin,’ ‘a damsel,’ ‘a girl.’

*Virtus, ūtis, f.* ‘excellence,’ or ‘value,’ in general, whether of body or mind; ‘bravery,’ ‘valour,’ ‘moral excellence,’ ‘virtue.’

*Vis, vis, f.* ‘force,’ ‘might,’ ‘power;’ *vis hominum*, ‘a multitude of men;’ *facēre vim*, ‘to do violence to.’ See Gram. p. 59.

*Viscus, ěris, n.* ‘a bowel,’ or ‘entrail;’ *viscera*, plur. ‘the bowels.’

*Vistŭla, æ, f.* a river which was the eastern boundary of ancient Germany, flowing north into the Baltic Sea.

*Visurgis, is, m.* a large river of Germany, flowing into the North Sea, now ‘the Weser.’

*Vita, æ, f.* ‘life.’

*Vitĭfer, ěra, ěrum, adj.* (*vitĭs*, ‘a vine,’ and *fero*, ‘to bear,’) ‘bearing grapes.’

*Vitis, is, f.* 'a vine.'

*Vivo, vivēre, vixi, victum, n.* 'to live,' 'to have life.'

*Vivus, a, um, adj.* 'living,' 'alive.'

*Vix, adv.* 'scarcely.'

*Voco, āre, āvi, ātum, a.* 'to call to,' 'to call,' 'to summon,' 'to invite,' 'to name.'

*Voluntas, ātis, f.* 'the will,' 'a wish.'

*Vox, vocis, f.* 'the voice,' 'a word,' 'an expression.'

*Vulgus, i, m. or n.* 'the people,' 'the populace,' 'a crowd,' 'a rabble.'

*Vulnĕro, āre, āvi, ātum, a.* 'to wound,' 'to hurt.'

## Z.

*Zone, es, f.* a city of Thrace, where Orpheus sang, and by his strains drew both the woods and beasts after him.

## QUESTIONS.

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[*Note.*—Butler's Atlas is referred to, in the Geographical questions, and it is recommended to the scholar as the best that has been published in this country.]

### SECTION I.

To what parts of the world was the knowledge of the ancients confined? What separates Europe from Africa? Why were the Straits of Gibraltar called the 'Pillars of Hercules?' What countries were washed by the shores of the Mediterranean? Distinguish *Universus*, *Omnis*, *Totus*, and *Cunctus*. What is the modern name of Calpe? From what did Europe derive its name?

II. Bound Europe. What is the modern name of the Tanais? Describe it. What is the modern name of the Euxine? What of the Palus Mæotis? What of the *Brittanicum Mare*? What of the *Ægean*? What of the *Tyrrhenum Mare*? What is the etymology of Euxinus? What is *Secundus* derived from? Explain how all its significations may be traced to its primitive meaning. What is the etymology of *Septentrio*? And how comes it to signify 'the North'?

III. Bound Spain. What mountains separate it from Gaul? What is said of the soil of Spain? What part of it is most fruitful? What is the modern name of the region *Bætica*? What of the river *Bætis*? What of *Gades*? Who settled it? What minerals are found in *Bætica*?\* What nouns of the third declension have the ablative in *i*? What have either *e* or *i*? What adjectives of the first and second declension have the genitive in *ius*, and the dative in *i*? Distinguish *Abundāre* and *Redundāre*. Distinguish *Nutrīre* and *Alēre*.

IV. What is the modern name of Gaul? Bound it. What is the present name of *Massilia*? Who founded it? What was the most fertile part of Gaul? What regions does it now comprise? Describe the Rhine. What is Syncope? (see Gram. p. 275.) Distinguish *Urbs* and *Civitas*. How do nouns ending in *ius* form the vocative? Distinguish *Ferre* and *Ducēre*. In what two senses is the verb *Pluēre* used? Distinguish *Patria*, *Rus*, and *Regio*.

V. Describe the Rhone. Distinguish *Fluvius* and *Flumen*. What nouns of the fourth declension have *ubus* in the dative and ablative plural? What is lake *Lemānus* now called? What is the etymology of *Integer*? Of *Dirīmo*? What is *dis*, and what is its signification? What large river flows into the Rhone from the North? What one from the East? What is the gender of *Dies*? What of *Meridies*?

VI. Describe the Rhine. What part of Gaul was most fertile? Repeat the list of verbs under Rule XXI, that govern the ablative. Repeat the nouns of the first declension that have *abus* in the dative and ablative plural. What was the climate of the northern part of Gaul? What barbarous custom prevailed among the inhabitants? Who were the

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\*The gold mines are not now worked.



Druids? Where did they deliver their instructions? What was their opinion of the soul? What ceremony with regard to the dead was the consequence of this opinion? Distinguish *Arma* and *Tela*. Distinguish *Agĕre* and *Facĕre*. Difference between *Alius* and *Alter*.

VII. What were the three principal divisions of Gaul? What were the several boundaries of the *Aquitāni*, the *Celtæ*, and the *Belgæ*? Distinguish *Magnus*, *Amplus*, *Ingens*, and *Grandis*. Distinguish *Populus* and *Plebs*.

VIII. What is the modern name of the *Garumna*? Describe it. Explain the phrase *ad postrĕmum*. What adjectives under Rule XII, that govern both the dative and genitive?

IX. What is the modern name of the *Sequăna*? Describe it. What river flows into it not far from *Lutetia*? What is the *Matrōna*, now called? What is the etymology of *Septentrio*? Of *Opportūnus*? What nouns of the third declension make the ablative in *i*?

X. Describe the Rhine. What lake does it form? What is the modern name of the lake *Brigantia*? What nouns of the fourth declension make the dative and ablative plural in *ubus*? What countries does the Rhine pass through? What is the rule for the construction of the ablative absolute? What is the *ager Batāvus* ('the country of the Batavi') now called? What adjectives want the superlative? How is *appropinquāre* construed? (Gram. XVII, Obs. 3.) Distinguish *Fluvius* and *Flumen*?

XI. What are the boundaries of Germany? What is said of the stature of the Germans? What of their character? How are their cities protected? Of what materials do they build their houses? And why do they thus build them? Describe the *Vistula*. What nouns of the third declension in *is* that are either masculine or feminine? Etymology of *Meridies*. What kind of a noun is *Amor*? Distinguish *Animus*, *Anima*, and *Mens*. Distinguish *Cupiditas*, *Cupĭdo*, and *Desiderium*. What is the force of *ōsus* in *Periculosus*?

XII. Did the ancient Germans devote themselves to agriculture? What did they live on? By what were they governed in fixing their temporary abodes? Where did they sometimes pass the winter? What is the literal meaning of *nemus*? What kind of a conjunction is *ve*? What nouns of the fourth declension have the dative and ablative plural in *ubus*? What is the literal meaning of *admōdum*?

XIII. What is the face of the country in Germany? What was the largest of the forests? What is it now called? Where situated? What lake to the S. E. of it? What are the five largest rivers of Germany? Describe the Danube. Describe the Mœnus? What is it now called? Describe the Visurgis. What is it now called? Describe the Albis. Modern name? What is the etymology of *invia*? What three significations has *in* in composition? What is it often equivalent to in English? Why is it *maximus fluminum*, instead of *maximum*? (Repeat Obs. 1. under Rule XI.)

XIV. What people first traded to the island of Britain? What articles of commerce did they import from it? What Roman general first invaded the island? What did the emperor Hadrianus do? And for what purpose? Distinguish *Pellis* and *Cutis*. What is the force of inceptive verbs? How are they formed? Distinguish *Murus*, *Mœnia*,

and *Paries*. What kind of a verb is *Habito*? What do frequentative verbs express? (See Gram. p. 154.) How are they formed?

XV. What is the face of the country in Britain? What is said of the stature of the inhabitants? What of their character and modes of life? Distinguish *Incōla* and *Civis*. Where was Cantium? What is it now called? Distinguish *Pecus* and *Jumentum*. What is the literal meaning of *Præstare*? What is the force of *præ* in composition? Distinguish *Patria*, *Rus*, and *Regio*.

XVI. How is Italy bounded? What ridge of mountains in it? What is their direction? What is said of the soil of Italy? What of its climate? Distinguish *Rus*, *Regio* and *Patria*. Distinguish *Urbs* and *Civitas*. What is Obs. 3d under Rule LXI. What is *Progredior* compounded of? What is the force of *Pro* in composition?

XVII. What is the capital of Italy, and once the mistress of the world? On how many hills was it built? What were their names? What was the extreme northern? The extreme southern? The central? What was the Esquiline hill distinguished for? What the Palatine? What the Capitoline? What the Aventine? How many gates had the city when it was founded? How many in the age of Augustus? What buildings and structures gave it celebrity? Distinguish *Templum*, *Delūbrum*, *Fanum*, and *Ædes*. What adjectives of the first and second declension make the genitive in *ius* and the dative in *i*?

XVIII. What is the most fruitful portion of Italy? What four kinds of wine were most celebrated? Composition of *Vitiferi*? What do *fer* and *ferus* in composition mean? What adjectives of the second and third declension ending in *er*, have *e* in the feminine? How do adjectives in *er* form the superlative? What fish abound in the waters of Italy?

XIX. What are the most celebrated rivers of Italy? Describe the Po. Describe the Tiber. Composition of *Cisalpinus*? Distinguish *Alĕre* and *Nutrĕre*. Distinguish *Uter* and *Quis*. Composition of *Præcipuus*? What is the force of *Præ* in composition.

XX. What city in the southern part of Italy was formerly very celebrated? What was the character of its inhabitants? By whom were their armies conducted? On what bay was the city situated? Of what gender and declension is *deliciæ*? Distinguish *Potestas* and *Potentia*. Distinguish *Advēna*, *Peregrĭnus*, *Hospes* and *Extĕrus*. Distinguish *Dux* and *Imperātor*.

XXI. What island south of Italy? What tradition relative to this island? What is the shape of the island? What Greek letter did it resemble? What name did it receive from its three promontories? What were these three promontories? What volcano in Sicily? What were the fables of the poets relative to it? What tradition relative to the *Campi Piōrum*? Who were the Cyclops? Derivation of the name? Distinguish *Litĕra*, *Litĕræ*, and *Epistola*. Derivation of *Promontorium*? The three significations of *in* in composition? Primitive meaning of *Crater*? Distinguish *Juvĕnis* and *Adolescens*. Derivation of *Repentĕ*? Composition of *confectos*?

XXII. What was the chief city of Sicily? Who settled it? What people made war against it and were defeated? When and by whom was it finally taken? What celebrated geometrician defended it by

means of his ingenious machines? What celebrated fountain there? With what rivers were its waters said to unite? What were the alledged proofs of this? Distinguish *Urbs* and *Civitas*. Distinguish *Nullus* and *Nemo*. Primary meaning of *Copia*? Its secondary meanings? What kind of a noun is *Sponte*? In how many cases used?

XXIII. Where is the Ligurian Sea? What is it now called? What Islands in it? What is the climate of Corsica? What the character of its inhabitants? What was Sardinia called by the Greeks? Why so called? What is said of its soil? What of its climate? What animals are found in it? What did the Romans import from it? What were this island and Sicily called? Distinguish *Incōla* and *Civis*. Distinguish *Forma* and *Pulchritūdo*. Distinguish *Illud* and *Hoc*. (See note second, page 10.)

XXIV. Bound Greece. For what was it distinguished? Force of *Super* in composition? Distinguish *Ingenium* and *Indōles*. What is the literal meaning of *Orbis*?

XXV. What sea on the east of Greece? What on the west? Into how many countries is Greece divided? What are the largest? What distinguished commanders were on the throne of Macedon? For what were they respectively celebrated? Distinguish *Magnus* and *Amplius*. Derivation of *Subēgit*? Force of *Sub* in composition? What termination in English does it often correspond to? Who was *Perseus*?

XXVI. Bound *Epīrus*. What range of mountains in it? In what part of it was *Dodōna*? What was it famous for? What fabulous stories were connected with it? Derivation of *Acroceraunia*? Describe the *Achelōus*. Decline *Jupiter*. Compare *Inclutus*. What six adjectives want the comparative? What kind of a noun is *Arbor*?

XXVII. What islands at the mouth of the *Achelōus*? Which is the largest? Derivation of *Cephalenia*? For what was *Corcyra* celebrated? What people planted a colony here? When? For what was *Ithāca* celebrated? Distinguish *Patria*, *Rus*, *Regio*.

XXVIII. Bound Thessaly. What is its soil? For what is it celebrated? What famous mountains in this region? For what were Olympus, Ossa, Pelion and Ceta, respectively celebrated? What fable in connection with these? Describe the Peneus. What celebrated Vale here? Derivation of *Præcipuè*? Distinguish *Apex*, *Culmen*, *Fastigium*, *Caumen*, and *Vertex*.

XXIX. Bound *Attica*. What was its Capital? What was it celebrated for? What was the citadel called? What is said of the prospect from it? Through what was the entrance to it? Where was the *Portus Piræus*? What was it? What connected it with Athens? Distinguish *Orātor* and *Legātus*. Derivation of *Philosōphus*? Distinguish *Murus*, *Paries*, and *Mænia*.

XXX. Bound Bæotia. What is its soil? For what are the people remarkable? What was the chief city? What names have given Bæotia celebrity? What mountains in it? For what are they respectively famed? What kind of a noun is *Opis*? Derivation of *cingo*?

XXXI. Bound Phocis. What famous city there? For what was it famed? What mountain overhangs the city? Who were fabled to have their residence upon its top? What fountain sprung from it?



Distinguish *Apex*, and *Vertex*. Distinguish *Ingenium* and *Indoles*. What is the force of *Præ* in composition?

XXXII. Bound the *Peloponnēsus*. What is its shape? What is the Isthmus called that separates it from the northern part of Greece? What famous temple there? What games celebrated in the vicinity? What great city on this Isthmus? What is said of the prospect from its citadel? What of its wealth and power? When and by whom was it destroyed? Who rebuilt it? Derivation of *Cohæreo*? Of *Trames*? Of *Peloponnēsus*? Of *Funditūs*? Of *Peninsula*? Distinguish *Templum*, *Delūbrum*, *Fanum*, and *Ædes*.

XXXIII. Where was *Olympia*? What temple and statue there? What sculptor carved it? What river near the temple? What games were celebrated on its banks? (For a particular account of the Olympic games, see Compendium of Grecian Antiquities.) Derivation and primitive meaning of *Nobilis*? Composition of *Præstans*? Of *Artifex*? What four words are commonly added to prepositions governing the accusative? (See Gram. bottom of p. 199.)

XXXIV. Where is Sparta? What have given it celebrity? For what was it distinguished? What mountain near it? What river flowed by it? (For a plan of Sparta and Athens, see Compendium of Grecian Antiquities.) What is the southern promontory of Peloponnesus? What caves near it? Distinguish *Lex*, *Jus* and *Rogatio*. Distinguish *Gens*, *Natio*, *Populus*, and *Plebs*. Distinguish *Vir* and *Homo*. Derivation of *Promontorium*? What nouns of the fourth declension have the dative and ablative plural in *ubus*?

XXXV. Modern name of the *Ægean* sea? For what is it remarkable? Derivation of *Cyclades*? Derivation of *Delos*? What fable connected with it? What deities born on it? What mountain in it? What is said of the *Inōpus*? For what was *Delos* most celebrated? What did it receive from Greece? Primary meaning of *Numen*? Distinguish *E* or *Ex* and *Ab*. Primary meaning of *Religio*? How is the superlative of adjectives in *er* formed? Distinguish *Civitas* and *Urbs*. Derivation of *Ærarium*? Distinguish *Pecunia* and *Nummus*.

XXXVI. Where is *Eubæa*? What story connected with its history? What strait separates it from the continent? What is said of the tide in this strait? What account about Aristotle? Derivation of *Angustus*? Composition of *Distans*? Derivation of *Æstuosus*? Distinguish *Dicere* and *Loqui*? Composition of *Infans*? Composition of *Quivis*?

XXXVII. Bound Thrace. What is the climate? Soil? What fruits? What island near it that produced good wine? What celebrated rivers in Thrace? What mountains? Describe the *Hebrus*, the *Nestus*, and the *Strymon*. Distinguish *Patria*, *Rus* and *Regio*. Composition of *Pomifer*? What is the force of *fer* and *ferus* in composition? What is the meaning of inceptive verbs? How are they formed? Composition of *Discerptus*? What is the force of *dis* or *di* in composition?

XXXVIII. How is Thrace peopled? Where are the *Gætæ*? (See Butler's Map, No. 9. In many divisions of Europe by the ancients, all that part north and east of Macedonia was called Thrace.) What was the character of the *Gætæ*? What superstition among them? What customs relative to marriage? Distinguish *Ducere*, *Uxorē*, and *Nubere*. How are the young women disposed of in matrimony? Distinguish be-



tween the cardinal and the distributive adjectives. (See *Singuli* and *Bini*.) Distinguish *Anima*, *Animus* and *Mens*. How is *recens* used in the phrase *recens nati*, and what is it put for? Composition of *defunctus*, and primary sense? Primitive meaning of *Contendo*? Of *Publicè*?

XXXIX. How is Byzantium situated? What is said of it? What is the modern name, and why did it receive it? Where is Sestos? What is that famous for? *Cynossēma*, where? Its etymology? What famed for? What other cities are celebrated in that region, and for what? Derivation of *Profūgus*? Of *Infesto*? Distinguish *Advēna*, *Peregrīnus*, *Hospes*, and *Extērus*. Distinguish *Ager* and *Arvum*.

XL. Bound Scythia.\* Describe the Phasis. (See map, No 17.) What is the character of the Scythians? What their chief food? What value did they set on the precious metals? What their clothing? Distinguish *Alter* and *Alius*. Etymology of *Divīdo*? Derivation of *Exerceo*? Distinguish *Pecus* and *Jumentum*.

XLI. Give an account of some of the habits of the Scythians. Where did the Agathyrsi dwell? (See map 1.) What were some of their characteristics? Where was the *Taurica Chersonēsus*?† What was the character of its inhabitants? What customs had they in making their treaties? Etymology of *Diversus*? Composition of *Affābrè*? Compare *Magis*. Primitive meaning and etymology of *Macto*? Primary and secondary meanings of *Interīmo*? Of *Pulo*? Distinguish *Mos* and *Consuetudo*.

XLII. Describe the *Danube*. The *Borysthenes*. What is the modern name of the Borysthenes? Distinguish *Bibēre* and *Polāre*. Derivation of *Jucundus*? Of *Spatium*? Distinguish *Magnus*, *Amplus*, *Ingens*, and *Grandis*. Derivation of *Juxta*? Distinguish *Urbs* and *Civitas*. Significations of *In* in composition?

XLIII. Where do the *Hyperborēi* dwell? Derivation of the word? What is said of the climate of the country? Of the dwellings of the inhabitants? What are their notions of suicide? Composition of *Solstitium*? What is *Bruma* derived from? Distinguish *Occīdo* and *Occido*. Etymology of *Discordia*? Distinguish *Epulum*, *Epulæ* and *Convivium*. Etymology of *Præcipito*?

XLIV. How does Asia compare with Europe and Africa? What oceans wash its coasts? Bound Asia Minor. Where is *Bithynia*? Describe the *Granīcus*. For what was it famous? Where is *Cyzicus*? Describe the *Ryndācus*. For what was it remarkable? Why does *Oriens* mean 'the East'? Etymology of *Meridies*? Of *Septentrio*? Of *Peninsula*? Of *Propontis*? Of *Argonautæ*? Of *Absorbeo*?

XLV. Derivation of *Propontis*? What now called? Etymology of *Bosporus*? Modern name? How wide is this strait? Primitive and secondary meanings of *Fauces*? Original name of the *Pontus*? Subsequent name? Why the change? Etymology of *Obnoxius*? Etymology of *Axēnus*? Of *Euxīnus*? Distinguish *Hic* and *Ille*.

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\* See Map No. 1 in Butler's Atlas. The ancients had no definite idea of Scythia, but comprehended in it the country north and east of the Euxine.

† It is now called the Crimea, and is best seen on the map of modern Russia.

XLVI. Where did the Mariandyni inhabit? Where was *Heraclēa*? Who built it? Where was Acherusia?\*. For what was it famed? Describe the Thermodon. Where did the Mossyni dwell? Give some account of their manners and customs. How do they punish their kings when they do wrong? Where was Colchis? What is it now called? For what was it celebrated? Distinguish *Spelunca* and *Specus*. Etymology of *Argonautæ*? Of *Elīgo*?

XLVII. Where is Ionia? How many cities has it? Where is Miletus? For what distinguished? Where Panionium? Where Ephesus? For what famed? Describe the temple of Diana. Who built it? Etymology of *Provincia*? Who were the Amazons? Derivation of *Miraculum*? Distinguish *Dedēre* and *Tradēre*.

XLVIII. Where is Mysia? Where Troas? Primitive meaning of *Annus*? Where was Ilium? For what famed? What two rivers took their rise in mount Ida? What gave that mountain celebrity? Distinguish *Fama* and *Rumor*.

XLIX. Where was Caria? What were the characteristics of its inhabitants? What was the chief city of Caria? Who was Mausolus? What is said of his tomb? Distinguish *Arma* and *Tela*. Etymology of *Princeps*? Of *Conjux*? Distinguish *Desiderium*, *Cupiditas* and *Cupido*. Force of *E* in composition? Distinguish *Populus* and *Plebs*.

L. Bound Cilicia. What bay on its coast? Describe the Cydnus. What interesting historical fact connected with it? What cave in Cilicia? Describe it. Distinguish *Ingens* and *Magnus*. What nouns of the fourth declension have the dative and ablative plural in *ubus*? Distinguish *Pendēre* and *Pendēre*. Distinguish *Rus* and *Regio*.

LI. Bound Syria. Where is Phœnice? What did the Phœnicians invent? For what were they distinguished? What celebrated cities in this region? For what was Tyre famed? Primary and secondary meanings of *Colo*? Distinguish *Facēre* and *Agēre*. Where did the Syrians obtain their fine purple? Distinguish *Litteræ* and *Epistōla*. Distinguish *Adspicēre*, *Vidēre*, *Spectāre*, *Intuēri*, *Animadvertēre*, and *Cernēre*.

LII. Where is Arabia? Into what two parts is it divided? What is said of Arabia Deserta or Petræa? Derivation of Petræa? What of Arabia Felix? Its productions? What was said of the Nomades? On what do they subsist? Derivation of the word? Character of the Arabs? Etymology of *Peninsula*? Decline *Caro*. Repeat the verbs at the end of Rule XXI, that govern the ablative. Distinguish *Acies*, *Exercitus*, and *Agmen*.

LIII. What animal abounds in Arabia? How many kinds are there? How are they distinguished? What are their habits? To what age do they live? Difference between the cardinal and the distributive numbers? (See *Bini*.) Give examples to illustrate the difference. What nouns of the third declension have the accusative in *im*? (Gram. p. 50.) Why does *Oriens* mean 'the East'? Difference between the phrases—*Vivunt quinquageni annis*, and *Vivunt quinquaginta annis*? Distinguish *Bibere* and *Polāre*. Distinguish *Dorsum* and *Tergum*.

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\* There was a lake of this name in Italy, which by mistake was inserted in the Vocabulary. The place here spoken of was a peninsular promontory in Bythinia, through a cavern in which Hercules is said to have dragged the dog Cerberus from the infernal regions up to the light of day.

LIV. Bound Babylonia. What is the capital? Who built it? Describe its walls. What river flowed through it? What is said of its hanging gardens? Primary and secondary meanings of *Caput*? Distinguish *Murus* and *Paries*. Etymology of *Quadrigæ*? Of *Ambitus*? What is the primitive meaning of *Ambitus*? What its secondary? Distinguish *Ferre* and *Ducere*.

LV. Distinguish *Amplus* and *Magnus*. What European general first carried his conquering arms into Asia? What was the extent of Alexander's conquests? Give some account of him. Describe the Indus. Describe the Ganges. Etymology of *Patefacio*? Of *Exemplum*? Of *Subegi*? Meanings of *Sub* in composition? Etymology of *Oppidum*? Distinguish *Gens* and *Natio*.

LVI. What is said of the animals in India? What of the trees? What of the soil? Literal and metaphorical significations of *Trado*? Gender of *Cælum*? Etymology of *Abundantia*? Distinguish *Abundare* and *Redundare*. Distinguish *Alere* and *Nutrire*. Etymology of *Efficere*? Distinguish *Facere* and *Agere*.

LVII. Manners and customs of the people of India? Dress? Treatment of the aged? Custom of their wise men? Notions of suicide? Distinguish *Cutis* and *Pellis*. Distinguish *Aliquis* and *Quidam*. Primary meaning of *Puto*? Secondary meanings? Distinguish *Civis* and *Incōla*. Distinguish *Fas* and *Jus*. Etymology of *Diversus*? Distinguish *Animā* and *Mens*.

LVIII. What large animal common in India? What are elephants taught? What anecdote does Pliny relate of one? In what manner do they journey? Of what use are they in war? What is said of their tusks? With what animal has the elephant frequent battles? Composition of *Rhinoceros*? Distinguish *Hostis*, *Inimicus* and *Adversarius*. Derivation of *Gladiālōr*? What were the Gladiators? Distinguish *Arma* and *Tela*. Distinguish *Acies*, *Agmen*, and *Exercitus*. Etymology of *Cogo*? What kind of a noun is *Elephas*? Distinguish *Incedere* and *Ambulare*.

LIX. What is said of the parrot found in India? Etymology of *Reddo*? Primitive meaning of *Rostrum*? Its secondary significations?

LX. What is said of the tortoises in India? How are they taken? To what was the word *Testudo* applied? What adjectives often signify 'the first part,' 'the top,' 'the middle' of any thing? (Gram. R. 11, Obs. 3. Distinguish *Dorsum* and *Tergum*.

LXI. Where are 'pearls' (*Margaritæ*) found? In what consists their greatest value? How many are found in each shell? Why called *Uniones*? In what way do the females make use of them? What story is related of Cleopatra? What is *Raro*, and with what does it agree? Distinguish *Dicere* and *Loqui*.

LXII. Bound Egypt. Etymology of *Catabathmus*? Soil of Egypt? What gives it its peculiar character? Describe the Nile. Through how many mouths does it empty into the Mediterranean? Literal meaning of *Eficui*? Of *Descendit*? Meaning of *Altus* when applied to rivers? Etymology of *Divido*?



LXIII. What was supposed to occasion the inundations of the Nile? \* When do they begin? How long last? Height of the rise? What is the greatest rise recorded? What is done when the waters have reached their highest point? Length of the *Cubitus*? Etymology of *Solstitium*? Of *Agger*?

LXIV. What formidable animal is found in great numbers in the Nile? Describe it. Its length? Its habits? What is it called in the 41st chapter of Job? Repeat some of the verses. Distinguish *Alēre* and *Nutrīre*. Etymology of *Quadrupes*? Distinguish *Carēre*, *Egēre*, and *Velle*. Distinguish *Capēre*, *Accipēre*, *Sumēre*, and *Rapēre*. Etymology of *Purgo*? Give some account of the *Ichneumon*. Primary and secondary meanings of *Acer*. Distinguish *Bellua*, *Bestia*, and *Fera*. Distinguish *Cutis* and *Pellis*. Distinguish *Audacia*, *Virtus*, and *Fortitudo*.

LXV. What other large animal found in the Nile? Give some account of it. What is said in Job, chapter 40, verse xv? Etymology of *Hippopotāmus*? Distinguish *Dorsum* and *Tergum*. What Roman first exhibited the hippopotamus and the crocodile at the public games? Could he be said to have done it *publicè*? Etymology of *Ædilitas*? What was the office of the Edile?

LXVI. What wonderful works of art in Egypt? Where are the largest pyramids found? How many are said to have been employed in building one of them, and for how long a time? Size of the base? Of each side? Height? † Give some account of the Sphynx. Distinguish *Apex*, *Cacūmen*, and *Vertex*.

LXVII. Where was lake Mæris? How large was it? What curiosity near it? What was there on the island of Pharos? Of what use was it? Etymology of *Curcūlus*? Of *Ostendo*? Distinguish *Ingrēdi*, *Intrāre*, and *Introīre*.

LXVIII. Where is the *Papyrus* found? What was it? To what uses was it put? What English word derived from it? What were the materials for writing that the ancients used? Distinguish *Civis* and *Incola*. Distinguish *Mandāre*, *Jubēre*, *Imperāre*, *Præcipēre*. Proper meaning of *Publicus*? Etymology of *Occasio*?

LXIX. What is said of the manners of the Egyptians? What do they do with their dead? What are the respective employments of the women and the men? Etymology of *Negotium*? Distinguish *Vir* and *Homo*.

LXX. What was the chief deity of the Egyptians? Describe it. Give some account of the reverence paid to it. Etymology and primitive meaning of *Numen*? Decline *Bos*. Meaning of *Dexter*? Explain how it came to signify 'fortunate' with the Greeks and the reverse with the Romans. Etymology of *Enēco*? Distinguish *Necāre*, *Occidēre*, *Trucidāre*, *Jugulāre*, *Obtruncāre*. Distinguish *Mærēre*, *Flēre*, *Plorāre*, *Plan-gēre*, and *Lugēre*. (See *Lugeo*.) Distinguish *Ingrēdi*, *Intrāre*, and *Introīre*.

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\* This supposition is not true, the inundations being occasioned by periodical rains which fall to the south of the 17th degree of latitude. They begin in March, but have little effect on the river until three months.

† The account in the text is much exaggerated. Herodotus gives 800 feet as its height, and says that this is also the length of the base on each side; but modern travellers, about 500 feet, and the base about 700 feet on each side.



LXXI. Where did the Ethiopians dwell? Etymology of *Macrobii*? Why so called? What metals found among them? Distinguish *Parum* and *Paullum*. Distinguish *Aliquis* and *Quidam*.

LXXII. Bound Africa. To what did the ancients apply the term Africa? Where is Mauritania? What high mountain there? What fabulous story connected with the straits of Gibraltar? Literal meaning of *Eximie*? Distinguish *Altus* and *Præaltus*. Force of *Præ* in composition? Distinguish *Rumor* and *Fama*.

LXXIII. Bound Numidia. What were the most celebrated cities in Africa Proper? What has given Carthage great celebrity? Distinguish *Videre*, *Adspicere*, *Intueri*, *Spectare*, *Animadvertere*, and *Cernere*. Distinguish *Ara* and *Altare*.

LXXIV. Give an account of the *Aræ Philænorum*. Distinguish *Contentio*, *Controversia*, and *Disceptatio*. Distinguish *Juvenis*, and *Adolescens*. Distinguish *Legati* and *Oratores*. Distinguish *Fortis*, *Strenuus*, and *Animosus*. Distinguish *Æternus*, *Immortalis*, and *Perpetuus*. Distinguish *Audacia*, *Fortitudo*, and *Virtus*.

LXXV. Where is Cyrenaica? What oracle there? What fountain? What is said of it? Etymology of *Catabathmus*? What is said of the people south of Cyrenaica? Who were the *Troglodytæ*? Etymology of the word? Of *Meridies*? Distinguish *Lex*, *Jus*, and *Rogatio*. Derivation of *Oraculum*? Gender of *Vulgus*?

LXXVI. What animals found in Africa? What is said of the lion? Where does his greatest strength lie? What Roman first joined lions to his car? Etymology of *Infans*? Distinguish *Contemnere*, *Despicere*, and *Spernere*. Distinguish *Dimicatio*, *Prælium*, and *Pugna*. Force of *Per* in composition? Distinguish *Noscere* and *Scire*.

LXXVII. Etymology of *Struthiocamælus*? Give some account of the Ostrich. Distinguish *Videre*, *Adspicere*, *Intueri*, *Spectare*, *Animadvertere*, and *Cernere*. Distinguish *Omnis*, *Universus*, *Cunctus*, and *Totus*.

LXXVIII. What is said of the serpents in Africa? Give an account of one seen by the army of Regulus. How do they attack elephants? Derivation of *Serpens*? What was the *Ballista*? *Tormentum*? Derivation of *Tormentum*? Distinguish *Æternus*, *Mortalis*, *Perpetuus*. Etymology of *Præcipitans*? Of *Elido*? Distinguish *Corruere*, *Ruere*, and *Cadere*. Distinguish *Pellis* and *Cutis*.

## ERRATA.

Page 38, insert—*Acherusia*, æ, f. a cavern in Bythinia, near the city of Heraclea.

“ 62, “ *Crus, ūris*, n. ‘the leg.’

“ 66, “ *Detrimentum*, i, n. ‘loss,’ ‘damage,’ ‘injury.’

“ 70, for *Elīdo*, read *Elīdo*.

“ 81, line 26, for *um*, read *un*.

“ 89, “ 2, “ *Lugēre*, read *Lugēre*.

“ 90, insert—*Margarita*, æ, f. ‘a pearl.’

“ 93, “ *Moles*, is, f. ‘a huge mass,’ or ‘bulk,’ ‘a huge pile,’ ‘a burden.’

“ 93, for *Miror*, read *Moror*.

“ 117, insert—*Simulacrum*, i, n. ‘an image.’

“ 125, “ *Unus, una, unum*, num. adj. ‘one,’ ‘alone.’

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